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BISHOP KETTELER: SOCIAL REFORMER.

III. IN THE NATIONAL PARLIAMENT. 1848.

THE eventful year of 1848 drew on apace. The social and political tempest, which threatened to overthrow even the last remnants of the old order, snatched Ketteler from the quiet and seclusion of the country and set him down in the very vortex of public life. Though averse to all political strife, so fervid a soldier of Christ, so true a lover of liberty, could not well remain an inactive spectator of the momentous struggle; nor could his Catholic fellow-citizens well do without his energy and talents. After a spirited contest, he was elected to represent the district of Tecklenburg in the National Assembly at Frankfurt. From this period begins the third phase of his life.

"Only religious motives", he wrote after the elections, "could induce me to step out of my spiritual calling for a season." [1] The platform on which he was elected contained only one plank—liberty for all, but also for the Catholic Church. At Frankfurt he seldom rose to speak at the sessions in the Paulskirche, and at the meetings of the Catholic Club he took part in the debates only when questions relating to the Church or the School were discussed.

Ketteler had been at Frankfurt for three months without having attracted any particular attention, when, by accident, as it were, his name was suddenly heralded throughout the length and breadth of Germany and far beyond its confines. On the eighteenth of September the streets of Frankfurt were

[1] *Briefe*, p. 157.

the scene of bloody encounters between the revolutionaries and the Government troops. Toward nightfall two of the ablest and most aggressive of the conservative deputies, Fürst Lichnowski and General von Auerswald, as they were riding out of the city in the direction of Bockenheim, where the Regent of the Empire resided, were followed by a band of rioters. As the two deputies were unarmed they took refuge in a nearby wood, but were discovered by their pursuers, set upon, and literally torn and slashed to pieces. Auerswald died on the spot, but Lichnowski succumbed to his wounds during the night, in the Holy Ghost Hospital. When Ketteler came to the Hospital next morning at his usual hour to say Mass he was apprised of the dastardly crime. The impression it made on him was deep and lasting. "I saw these men," he said twenty years later in a sermon preached in the Cathedral of Freiburg, "on the evening before that terrible day in the full bloom of their manhood, and early in the morning of the following day I found them lifeless, lying horribly mutilated in their blood."

The funeral of the two murdered noblemen and the other victims of the street riots took place 21 September, Ketteler having been selected to preach the funeral oration in the cemetery. "It was a remarkably impressive and thrilling discourse," the *Allgemeine Zeitung* of Augsburg said in its report of the obsequies. "It is to be printed and distributed broadcast throughout the country." It was this speech, in fact, that revealed to August Reichensperger Ketteler's greatness. "It was powerful; it penetrated to the very marrow," he told his brother Peter.[2] Beside the open graves, facing the speaker and his jaws working with ill-suppressed rage, stood Robert Blum, the radical deputy and demagogue who was court-martialed and shot a few weeks later in Vienna for fighting at the head of the revolutionary mob.

The oration, which was published soon afterward in Leipsic and is included in Ketteler's collected sermons, belongs indeed to the best that sacred eloquence has to show. "It is a classic model of psychological disposition," says Pfülf. "It was not studied, but felt." A few extracts will show that Ketteler

[2] *Pastor,* August Reichensperger, I, p. 264.

had carefully studied the signs of the times, probed the ugly wounds of society to their depths, and was not afraid to point out the remedies to be applied if they were ever to heal.

Who are the murderers of our friends? Is it indeed those who have riddled their bodies with bullets? No, it is not they. It is the *thoughts* that bring forth good and wicked deeds on earth—and the thoughts that have brought forth these deeds are not the thoughts of our people. My lot is cast with the people; I know it in its pains and in its sorrows. I have devoted my whole life to the service of the people, and the more I have learned to know it, the more also I have learned to love it. No, I repeat again, it is not our noble, honest German people from whom this horrible deed has gone forth. The murderers are the men who sneer at Christ, Christianity and the Church before the people; who try to pluck the blessed message of Redemption out of the hearts of the people; who raise rebellion, revolution, to the dignity of a principle; who tell the people that it is not their duty to govern their passions, to subject their actions to the higher law of virtue . . . the murderers are the men who set themselves up as the lying idols of the people, in order that they may fall down and adore them.

On all sides I hear the cry for universal peace—and whose soul would not joyfully join in the cry?—and I see men ever more and more divided against themselves, the father against the son, the brother against the sister, the friend against the friend; I hear the cry for equality among men, an equality which the message of salvation has been teaching for thousands of years, and I see man striving frantically to raise himself above his fellow-man; I hear the beautiful, the sublime cry for brotherhood and love, a cry borne down to us from Heaven, and I see hatred and calumny and lying running riot among men; I hear the cry to hold out a helping hand to our poor suffering brother,—and who, so he has not plucked out both his eyes, can deny that his need is great, and who, that has not torn his heart out of his bosom, will not join with all his soul in this cry for help?—and I see avarice and covetousness increase, and pleasure-seeking grow more and more. I see men who call themselves "friends of the people" adding to the general distress, undermining the love of work, and setting their poor deluded brother at the pockets of his fellow-man, keeping their own money-bags tight-sealed the while; I hear the cry for liberty, and before me I see men murdered for having dared to utter an independent word; I hear the cry for humanity, and I see a brutality which fills me with horror.

O yes, I believe in the truth of all those sublime ideas that are stirring the world to its depths to-day; in my opinion not one is too high for mankind; I believe it is the duty of man to realize them all, and I love the age in which we live for its mighty wrestling for them, however far it is from attaining them. But there is only one means of realizing these sublime ideals—return to Him who brought them into the world, to the Son of God, Jesus Christ. Christ proclaimed those very doctrines which men, who have turned their backs on Him and deride Him, are now passing off as their own inventions; but He not only preached them—He practised them in His life, and showed us the only way to make them part and parcel of our own lives. He is the Way, the Truth, and the Life; outside of Him is error, and lying, and death. Through Him mankind can do all things, even the highest, the most ideal; without Him it can do nothing. With Him, in the Truth which He taught, on the Way which He pointed out, we can make a paradise of earth, we can wipe away the tears from the eyes of our poor suffering brother, we can establish the reign of love, of harmony and fraternity, of true humanity; we can—I say it from the deepest conviction of my soul—we can establish community of goods and everlasting peace, and at the same time live under the freest political institutions; without Him we shall perish disgracefully, miserably, the laughing-stock of succeeding generations. This is the solemn truth that speaks to us out of these graves; the history of the world bears it out. May we take it to heart!

It was on the same fateful eighteenth of September, whose evening hours, as Pfülf says, were polluted by the massacre of Auerswald and Lichnowski, that Ketteler delivered his first parliamentary speech in the Paulskirche. His inborn love of liberty and abhorrence of absolutism and bureaucracy found energetic expression. The vexed school question was under discussion and eight speakers were to be heard. The day was already far advanced when Ketteler, who was last on the list, arose to speak. He warned the State not to banish religion from the schools and pleaded eloquently for recognition of the rights of individual conscience in the matter of education. "The State", he said, amid the cheers of the assembly, "may demand a certain amount of intellectual culture from every citizen, and may insist that parents procure this culture for their children. Beyond this the State has no right to go; it has no right to determine at the outset what course

the father is to follow in the education of his children. That would be *tyranny*, that would be the most shameful *absolutism*." [3]

IV. 1848. At the First Catholic Congress.

Two weeks later the first of the now famous German Catholic Congresses met in Mainz. The mass-meeting of 4 October was destined to become a landmark, not only in the history of the Katholikentage, but also in the history of the Catholic Church and of Catholic social reform work. Twenty-three deputies had come over from Frankfurt, among them Döllinger, August Reichensperger, Beda Weber, Professor Sepp, and Ketteler, all men of weight and name, prominent alike by their rank in life, their talents, and their zeal in the defence of the liberties of the Church. Döllinger, whose speech in August on the Liberty of the Church had been universally regarded as a masterpiece of logic, composition, and delivery, had been selected by the Catholic parliamentarians to be their spokesman. He was to report succinctly on the result of the Frankfurt discussion in regard to Church and school questions. The people of Mainz, however, would not hear of this arrangement and the Committee of Speakers at length prevailed on a number of deputies to speak at the mass-meeting, unprepared as they were. Ketteler spoke on the liberty of the Church, a subject ever uppermost in his mind. He did not deny that the times cast dismal shadows; but there was no reason to despair. "Liberty can indeed bring dreadful things, but it also brings the highest goods of humanity. . . . Religion has every reason to rejoice at liberty, for under the banner of liberty it will develop all the strength of its truth. . . . But just as religion needs liberty, so also liberty needs religion; if men do not return to religion they cannot stand liberty. . . ."

Here his discourse took a sudden, unexpected turn. He opened up before the astonished gaze of his hearers the outlook on a vast and practically unexplored region—*the social question*. "The Chairman has told you," he said, "how the religious societies should fulfil the tasks they have set themselves to do. Allow me to suggest a task for the immediate

[3] *Stimmen aus Maria Laach*, Vol. 74.

future, the task of religion in regard to social conditions. The most difficult question, which no legislation, no form of Government has been able to solve, is the social question. The difficulty, the vastness, the urgency of this question fills me with the greatest joy. It is not indeed the distress, the wretchedness of my brothers—with whose condition I sympathize, God knows, from the bottom of my heart—that affords me this joy, but the fact that it must now become evident which Church bears within it the power of divine truth. The world will see that to the Catholic Church is reserved the definitive solution of the social question; for the State with all its legislative machinery has not the power to solve it."

He appealed to his hearers to show forth in their lives the power of the Church by following in the footsteps of a Francis of Assisi, who gave away his last garment in perfectly voluntary poverty. "Works of love are the most convincing arguments. When men see that with us is the home of love, of an active Christian love that is ever ready to aid our suffering, needy brother, the truth of our faith will also be recognized. May the Catholic societies, in this respect also, show the world that the true spirit of Jesus Christ is not dead on the earth." [4]

The impression made by Ketteler's earnest and timely words was deep and permanent. The personal appearance of the speaker had not a little to do with this. "After Förster [the future prince-bishop of Breslau]", Beda Weber, an eye-witness, wrote at the time, "Freiherr von Ketteler rose to speak, a tall, stalwart figure, with clean-cut features, indicative of fearless, inflexible energy, paired with the old-time Westphalian fidelity to God and Church, to emperor and empire. In this resolute mind the German nation in its entirety, in its history, in its Catholicism still lives on in the freshness of youth. . . . In the acquisitions of the March Revolution he sees the means of completing the dome of the German Church sooner and more magnificently than the dome of Cologne.[5] Hence his words struck his hearers with such elemental force: they heard only the echo of their own hearts. When I think

[4] Official Report, p. 51.

[5] The Cathedral of Cologne was still unfinished when these words were written.

of Ketteler the orator, I always think of him as of one who is every inch a man. . . ."

In Frankfurt Ketteler had laid the foundations of his fame as an orator; in Mainz he became a prophet. He was the first to draw the attention of the Catholic world to the supreme importance of the social question and to the only means of solving it. Since this memorable fourth of October the social question has formed one of the principal topics of discussion at the Catholic Congresses, which have become the rallying-point of all the Catholic sociological work of Germany. If Ketteler had done nothing else, this fact would suffice to render his name immortal.

A splendid banquet brought the first Katholikentag to a close. The Pope, the German nation, the German Hierarchy were toasted amid loud proclamations. A master-butcher's son arose and asked the guests to drink to the health of the honest tradesmen of Germany; a "democrat" from Treves arose and pleaded for a remembrance of the people,—"the people who are ready to die for liberty and for the Holy Faith"; last of all, Ketteler arose and proposed three cheers for—the poor. He reminded the banqueters of the many poor men and women of the city debarred from joys like theirs. "God's Providence doles out to the one more, to the other less; but only in order to give us the opportunity of balancing the difference. Therefore I do not ask you to empty a glass of wine to the health of the poor: I invite you to work with heart and hand for the welfare of the poor, to stand by poverty with a helping hand." When three thundering *Hochs* had been given in response to this unexpected toast, Ketteler passed round his hat and in a few minutes one hundred and twenty-five florins were collected and put into the hands of the president of the St. Vincent de Paul Society to be distributed among the poor.

V. 1848. The Social Questions of the Day.

When Ketteler returned to Frankfurt early in November, after a month's vacation in the midst of his beloved parishioners of Hopsten, he was invited to preach a series of sermons in the Cathedral of Mainz. To this invitation we owe six magnificent discourses on the *Great Social Questions of the*

Day. In a truly lapidary style and with the calm clearness and precision characteristic of his mind, Ketteler treated the fundamental questions of the social order according to the teachings of the Church and her approved theologians, especially St. Thomas. Two sermons were devoted to the Catholic doctrine of the right of property, the third to the liberty of man, the fourth to man's destiny, the fifth to marriage and family life, the sixth to the authority of the Church. The sermons, which were published immediately after their delivery, made an impression nothing short of sensational.

A deputy from Frankfurt who happened to be in Mainz on 3 December, when Ketteler delivered his second sermon on the right of property, gives the following description of the impression produced:

> To my joy I found the people of Mainz, even in the taverns, quite worked up over the sermon preached that day in the Cathedral by Freiherr von Ketteler, Westphalian deputy to the National Parliament, before a vast concourse of people. They were captivated to the last man by the persuasive eloquence of the speaker. He is a living proof of what great things one resolute mind can accomplish in the face of the greatest difficulties.[6]

At the Catholic Congress of Mainz (1892) the famous Swiss sociologist, Dr. Decurtins, drew attention to the fact that, when in 1848 the Communist Manifesto of the socialistic agitator Karl Marx was launched on the world, "Ketteler was one of the few men who recognized the full significance of the social movement then still in its infancy, and to him belongs the undying honor of having met the manifesto of the Communists with a programme of Christian sociology that stands unsurpassed to this day."[7]

In the very first sermon Ketteler calls the social question "the most important question of the day". In the second sermon he dwells at some length on this subject:

> We cannot speak of our time, much less understand it, without ever and anon coming back upon our social conditions, and especially on the cleft between those who possess property and those who do

[6] Hist. Polit. Blaetter, XXIII, p. 336.

[7] Official Report of the Cath. Congress of Mainz, 1892.

not, on the condition of our poor brethren, on the means of coming to their relief. One may attach never so much importance to political questions, to the proper moulding of political life, but the real difficulty of our situation does not lie in them. Even with the best form of government we have not work, we have not clothing, we have not bread and shelter for our poor. Nay, the nearer political questions approach solution, the more manifest will it become that this has been the smallest part of our task, the more imperiously will the social question step into the foreground and clamor for solution. . . . If therefore we would understand the times in which we live, we must try to fathom the social question. He who understands it, understands our times; to him who does not understand it, both present and future are a puzzle. . . .

Whilst the leaders and seducers of the people aim only at getting hold of the reins of Government, the poor people themselves hope for a betterment of their material lot. The masses still believe in the promises of their leaders, believe that a new form of Government will free them from their present misery. But when once they are convinced of their error, when once they see that neither liberty of the press, nor the right of association, nor popular assemblies, nor clever turns of speech, nor popular sovereignty are able to feed the hungry, to clothe the naked, to comfort the sorrowful, to nurse the sick, they will wreak vengeance on their seducers and in despair stretch out their hands to other anchors of rescue.[8]

As the social question is intimately bound up with the question of private property, Ketteler proceeds to expose and defend the Catholic doctrine on this important matter.

I propose to set forth the Catholic doctrine on the right of private property as St. Thomas developed it six hundred years ago. Perhaps we shall find that centuries before our time the human mind, guided by faith, traced for us ways which, devoid of faith and left to itself, it seeks in vain to discover to-day.

In order to give complete expression to the theory of property, St. Thomas examines at the outset the relation of God to His creatures. Let us follow him in this inquiry.

St. Thomas lays down the principle that all creatures, and consequently all earthly goods, can, of their very nature, belong only to God. This proposition is a necessary corollary of the dogma that God drew forth all things, excepting Himself alone, out of nothing. God is therefore the true and sole proprietor of all things, and this

[8] *Predigten*, II, p. 133.

right of God, because so intimately connected with the very existence of creatures, is inalienable, and no division, no ownership, no custom, no law can restrict this essential right of God—God possesses all rights, man none. Besides this essential and complete right of ownership, which can belong to God alone, St. Thomas recognizes a usufructuary right, and only in regard to this right of using and enjoying them does he concede to men a right to the goods of earth. Hence, when men speak of a natural right of ownership, there can be no question of true and complete proprietorship, but only of a usufructuary right. But from this it also follows that the usufructuary right itself can never be regarded as an unlimited right, a right to do with terrestrial goods what man pleases, but always and solely as a right to use these goods *as God wills and as He has ordained*. In the use of these goods man must recognize the order established by God, and at no time has he the right to alienate them from the purpose assigned to them by God. Now the purpose of all earthly things is expressed with equal clearness in the very nature of the things themselves and in the words addressed by God to the first of mankind after creation: "Behold, I have given you every herb-bearing seed upon the earth, and all trees that have in themselves seed of their own kind, to be your meat." [9]

To God therefore belongs, to conclude with St. Thomas's own words, the sovereign proprietorship over all things. But in His Providence He has destined some of these things for the sustenance of man, and for this reason man also has a natural right of ownership, viz. the right to use things. Two very important conclusions follow from these premises.

In the first place, the Catholic doctrine of private property has nothing in common with the conception current in the world according to which man looks on himself as the unrestricted master of his possessions. The Church can never concede to man the right of using at his pleasure the goods of this world, and when she speaks of private property and protects it, she never loses sight of the three essential and constituent elements of her idea of property, viz. that the true and complete right of property pertains to God alone, that man's right is restricted to the usufruct, and that man is bound, in regard to this usufruct, to recognize the order established by God.

Secondly, this doctrine of the right of property, having its root and foundation in God, is possible only where there is living faith in God. It is only since the men who call themselves the friends of the people, although they steadily compass its ruin, and their spiritual progenitors have shaken mankind's faith in God, that the Godless

[9] Gen. 1:29.

doctrine could gain ground which makes man the God of his possessions. Separated from God, men regarded themselves as the exclusive masters of their possessions and looked on them only as a means of satisfying their ever-increasing love of pleasure; separated from God, they set up sensual pleasures and the enjoyment of life as the end of their existence, and worldly goods as the means of attaining this end; and so of necessity a gulf was formed between the rich and the poor such as the Christian world had not known till then. While the rich man in his refined and pampered sensuality dissipates and wastes his substance, he suffers the poor man to languish for very lack of the barest necessaries of life and robs him of what God intended for the nourishment of all. A mountain of injustice, like a heavy malediction, rests on property thus abused and diverted from its natural and supernatural purpose. Not the Catholic Church, but infidelity or atheism have brought about this state of things, and just as they have destroyed in the poor man the love of work, so are they destroying in the rich man the spirit of active charity.

The theory which we have been developing and which follows as a necessary consequence from the relation of God to His creatures, furnishes us with the real basis for determining the true nature of the Christian conception of property. Starting from this principle, let us advance a step farther. Man's right of ownership is, as we have seen, nothing but a right conceded to him by God to use the goods of earth as the Creator has ordained. Now the will of God in this matter can be accomplished in two ways. Men can either exercise their property, or rather usufructuary, rights in common, that is, administer the goods of earth in common and divide the profits (Communism); or they can possess them divided, so that each man has property rights over a specified portion of them and is at liberty to dispose of the profits derived from them.

Which of these two systems is destined for man? St. Thomas examines this question also and solves a problem which was to agitate the world six hundred years after him. Let us follow him step by step in his investigation. In the usufructuary right which must be conceded to man he distinguishes two things: first, the right of management and administration; and, secondly, the right of enjoying the profits. This division needs no justification. In the state in which they are presented to us by nature, the goods of earth cannot satisfy our wants. They must be prepared by man for consumption.

In regard to the management and administration of property, St. Thomas affirms that the individual right of ownership over the goods of earth must be upheld, and that for three reasons. In the first place, it is the only way to secure good management, for every one

takes better care of what belongs to himself than of that which he possesses jointly with others. Every one, he adds, shuns work and only too readily leaves to others what has been enjoined on all, as may be seen in a house in which there are many servants. It is not difficult to see the truth of this observation. If all goods were managed in common, or if a division took place at regularly recurring periods of time, or even if the right of inheritance were suppressed, good administration would be out of the question, improvement would be rendered impossible, and a powerful incentive to new discoveries would be removed. Each one would rely on the others, and laziness, so natural to man, having lost its counterpoise, would soon gain the upper hand and bring about a depreciation in the goods of the earth.

In the second place, says St. Thomas, the recognition of the right of private property can alone guarantee the order required for fruitful management; for if each one had to look out for all, general confusion would result. This truth also is incontestable. There is an incredible variety of human occupations all of which must find a special place in a general organization if all the wants of human nature are to be satisfied. This organization cannot be disturbed without danger to the well-being of humanity. Now, the essential element in this general organization of labor is precisely family property, determining as it does in a large measure the vocation of the members of the family and preventing sudden fluctuations, sudden transitions of great masses of men from one kind of work to another. To what endless confusion would labor be subjected if this powerful bond of social order were broken by continual divisions of property!

Finally, says St. Thomas, private property alone can preserve peace among men: for we know from experience how easily joint possession of property leads to disputes and quarrels. This reason is as profound as it is true. If under existing conditions brothers and sisters cannot agree when the paternal inheritance is to be divided, and if the inmates of one and the same house, who share with each other nothing but the air they breathe and the water they draw from the common well, fall out and quarrel, what would become of humanity if a new distribution of property and labor took place every day? Dissension and strife would be the order of the day.

Backed by these irrefragable arguments, St. Thomas upholds the right of private property as far as the care and management of goods is concerned, and thus stands, consonantly with the teaching of the Church and the Commandment of God—"Thou shalt not steal"—irreconcilably opposed to the Communism of our day. But

in regard to the enjoyment of the fruits derived from the administration of earthly goods, St. Thomas lays down a very different principle. Man, according to him, should never look upon these fruits as his exclusive property, but as the common property of all, and should therefore be ready to share them with others in their need. Hence the Apostle says: "Charge the rich of this world to give easily, to communicate to others." [10]

Thus, on the one hand, we see Christianity opposing the false doctrines of Communism, and on the other no less strenuously combating the false doctrine of the right of ownership, and setting up true Communism. God created nature to nourish all men, and this end must be attained. For this reason each one should put the fruits of his property at the disposition of all, in order to contribute, so far as in him lies, to the realization of this end.

We have now set forth to the best of our ability the ideas of St. Thomas on the right of property, and we felt justified in recognizing in them the doctrine of the Catholic Church herself.[11]

Ketteler then goes on to show how the Catholic doctrine towers above the two contradictory and irreconcilable theories on the right of property which divide the world at present.

The false doctrine of the rigid right of ownership is a continual sin against nature, because it sees no injustice in using for the gratification of the most insatiable avarice and the most extravagant sensuality what God intended to be food and clothing for all men; because it kills the noblest sentiments in the human heart and engenders a callous disregard for the misery of others such as is hardly to be found even in the brute creation. The notorious dictum, "Property is robbery," is something more than a mere lie; besides a great lie, it contains a terrible truth. Scorn and derision will not dispose of it. We must destroy the truth that is in it, in order that it may become all lie again. As long as it contains even a particle of truth, it has power to overturn the whole order of the world. As deep calleth unto deep, so one sin against nature calls forth another. Out of the distorted right of ownership the false doctrine of Communism was begotten. Communism also is a sin against nature, for, under pretence of philanthropy, it would bring upon mankind the profoundest misery, destroy industry, order, and peace on earth, turn

[10] I Tim. 17: 18; Summa Theolog., II, II, Q. 66, A. 1 & 2.
[11] *Predigten,* II, pp. 120-127.

the hands of all against all and thus sweep away the very conditions of human existence.

In radiant letters above both these false doctrines stands the true teaching of the Catholic Church. She recognizes and makes her own what is true in each, she rejects what is false in both. She does not recognize in man an unconditional right of ownership over the goods of earth, but only the right to use them in the manner ordained by God. She safeguards the right of ownership by insisting that, in the interests of peace, order, and industry, the division of goods as it has developed among men must be acknowledged; she sanctifies Communism by making the fruits of property the common property of all.

I cannot leave this subject without pointing out in conclusion how harmoniously this conception of property fits into a higher plan of God's Providence, and how in this way all is unity and concord in the Divine order. Man is placed on earth to do the will of God. With his intellect he should make the thoughts of God his thoughts; with his will he should convert them into acts. The thoughts and desires of man should correspond to the prayer, "Thy will be done." But in order to give man the dignity and merit of self-determination, God gave him free-will, so that man acts humanly and his acts have a moral value only if he does the work of God on earth as a free, self-determining agent. God Himself respects the liberty of man and He does not care to take it away even if the creature uses it to his own undoing.

Let us apply these principles to our doctrine of the right of property. God created the earth with all it brings forth in order that man might derive sustenance from it. God could have attained this end by ordaining a compulsory distribution of goods; but that was not His intention. He wished to give full play to man's self-determination and free-will; He wished to hand His work over to man, to make a human work of it, that man by doing the work of God might become God-like. He permitted inequality in the acquisition and administration of goods, that man might become the dispenser of His gifts to His fellow-man. Thus was man to be drawn into the life of that love with which God provides for us, and by distributing his goods with the same love with which God intended them for all men, man was to share in the nature of God, which is love. If in the distribution of the goods of earth nothing depended on man's free-will, if all was compulsion, or if by police regulations or State legislation men could be forced to work for the welfare of their fellow-men, the most beautiful fountain of the noblest feelings of mankind would be dried up. For assuredly a life devoted to the works of self-sacrificing mercy and charity is a divine life. Consider

the life of a Sister of Charity and tell me whether there are not more courage, more beauty, and love, in such a life than perhaps in the life of a whole city. O that we should return to this life of love, and embrace all who need us in this love! Let us make the world subject to us by the power of this love and bring it back to the Cross from which it has turned away. Then, and only then, shall we preserve the faith; for faith in Christ can exist only where the charity of Christ is bound up with it. Let us overcome the world by works of love and lead it back to Christ, to the Catholic faith![12]

In the second sermon Ketteler continues the development of the Christian theory of private property and shows in the first place that it is a postulate of right reason.

In order to arrive at the knowledge of truth, God has given us a twofold revelation, one natural, the other supernatural. We arrive at natural truths by the exercise of the natural powers of the soul, intellect and reason; at supernatural truths by the humble acceptance of all that He has told us through His ambassadors and by the help of grace merited for us by Christ. As both these revelations come from God, they cannot contradict one another, but only confirm and supplement one another. If we apply these principles to the theory of property which I have called the Christian theory, we can call it with equal reason the natural law of property; for, even if I have adduced in its support some words borrowed from supernatural revelation, I confined myself nevertheless in its development to purely natural arguments. Whoever admits the existence of God, the almighty Creator of heaven and earth, and admits furthermore that nature is destined to nourish all men, must, if he wishes to reason not merely like a Christian, but simply like a human being, accept in its entirety the doctrine I have expounded to you. But these truths are also amongst those which we draw from natural revelation, from the exercise of our reason; for only the fool says in his heart, "There is no God!"

The preacher then goes on to inquire into the cause of the errors on the right of property.

The two doctrines on the right of property which we find in the world are not only crimes against Christianity, but also against the natural law. A doctrine which makes man the God of his posses-

[12] *Predigten*, II, pp. 115 ff.

sions and gives him the right to use for the gratification of his inordinate love of pleasure the fruits of his property which he ought to share with his poor brethren, is not only un-Christian but also unnatural. Equally un-Christian and unnatural is the doctrine of Communism which wants all the goods of earth to be administered in common. . . .

I ask you how is it possible for doctrines which so manifestly contradict the most natural truths to arise and to spread far and wide? How is it possible that on the one hand we see rich men, in the face of the most elementary laws of nature and without a qualm of conscience, wasting their substance riotously, while the poor are starving and children degenerate? How is it possible for us to relish superfluities whilst our brothers are in want of the barest necessaries of life? How is it possible that our hearts do not break in the midst of revelry and song when we think of the poor sick who in the heat of the fever are stretching out their hands for refreshment and no one is by to give it them? How is it possible that we can go through the streets of our cities with joy in our hearts, when at every step we meet poor children, human beings, images of God like ourselves, who grow up in the deepest moral and physical degradation—in their birth, in their youth, in their old age, the victims of the most heinous passions? How is it possible for men to become so inhuman? And, on the other hand, how is it possible that the poor and their Godless seducers, contrary to all natural right and all common sense, embrace the absurd theory of false Communism, and look to it for salvation, though it is so evident that it would drag all humanity down to its ruin?

To these questions there is only one answer: it is contained in that doctrine of Christianity of which a profound Christian thinker says that it is incomprehensible to reason, but at the same time so necessarily true that, if man refuses to accept it, he must ever remain a mystery to himself, viz. in the doctrine of *original sin* and its transmission to the whole human race.[13] . . . The doctrine of original sin alone can throw the light of truth on our present situation. According to this doctrine men fell away from God, and in consequence of this apostasy their natural powers deteriorated. The intellect became darkened, the will prone to evil. The devil obtained a certain power over man, and grace alone, which the sacrifice of Christ merited for him, enables him to attain his primitive destiny.

This fundamental doctrine of all Christianity can alone explain how even the most obvious truths can be misunderstood, the noblest feelings disowned; how man can become so inhuman. As long as

[13] Pascal, *Pensées*, III, 8.

Christianity bore up humanity, enlightened its mind, fortified its will to do good; as long as Christianity permeated the whole life of man, such theories of property were impossible, such a separation between rich and poor was inconceivable. But the history of the world and, above all, the present state of society clearly show what becomes of humanity without Christ, and without the help of that grace of which the Apostle says that its purpose is "to re-establish all things that are in heaven and on earth".[14] Not reason, but passion, governs men and their social relations, and not reason, but the basest passions, have engendered the doctrines on the right of property which I have set forth.

Of course the children of this world will not admit this. They laugh at the doctrine of original sin and its consequences; they deny the origin and power of the passions and pretend that they are only the result of ignorance. According to them a better organization of the school would suffice to destroy the empire of the passions; and by a better organization of the school they understand in the first place the separation of the school from the Church and the diffusion of so-called general culture. As the flower finds in itself the principle of its development, so also it would suffice to put our glorious human nature on the way of true self-development, and forthwith passions and vices and crimes would disappear of their own accord from the earth and true brotherly love would be born again. This is the doctrine that is preached from the house-tops to-day; it is held up as the acme of wisdom.

But I ask you, what assertion strikes truth more insolently in the face than this? If it were true, it would follow that there must be two classes of men on earth—the men furnished with "general human culture", a race without passions, without vices, acting only conformably to the dictates of higher reason, and the men deprived of general culture, and in consequence the slaves of all kinds of passions and vices. Now I ask you, is this true? Or can you think of a more impudent lie? How can such assertions be made at a time when the most accurate statistics in France and Germany have proved that neither the degree of culture nor the degree of material well-being have the slightest influence on the number of crimes committed in a country. But why be at pains for proofs when daily experience speaks louder than statistical tables? Is the miser who heaps treasures upon treasures; is the young man who traverses the habitable globe, learns all the languages of men, knows all peoples, and sacrifices thousands a year to his pleasures without bestowing even a passing thought on his poor brothers; is the young girl who shines in

[14] Eph. 1: 10.

society, who makes a golden calf of her body and adores it and offers it sacrifice of gold and precious stones while she pitilessly leaves her poor sisters to die of want and exposure,—are all these perhaps too Christianly educated, or do they lack "general human culture"? Where is this boasted "general human culture" that makes the miser benevolent, that fills the breast of the profligate youth, the vainglorious maiden, with true charity for their neighbor? Where is the doctrine, where is the book that can implant in the human heart the spirit of Christian renouncement, of self-denial? Show me, show me the generation imbued with true charity, reared without Christianity by your worldly wisdom alone, and I am ready to cast Christianity overboard with you. The world has separated itself from Christ; it has rejected Redemption in Christ; it has submitted to the dominion of its passions; this is the last, the profoundest, and truest reason of our social misery. It is not because he is ignorant and without "general human culture", but because he has become the wretched slave of avarice and pleasure-seeking, that the rich man despises the command of God, "Thou shalt give of thy abundance to the poor". And it is not because he did not learn his lessons well at school, but because he serves sloth like a slave, that the poor man stretches out his hand after the goods of others and despises the command of God, "Thou shalt not steal". Guided by their sinful passions, men are no longer able to apprehend even the simplest natural truths that run counter to these passions. Apostasy from Christianity is the cause of our wretched state: if we shut our eyes to this truth we are undone. Just as the individual can make true progress only if he recognizes that he cannot fulfil the high purpose of his existence unless aided from without, so the world will not raise itself out of its present desperate state until it is convinced that, without external aid, it cannot solve the great problems which it must solve at any cost or relapse into barbarism.[15]

Where then are the remedies for our social ills? The world is powerless to heal them; Christianity alone can do this. Social and moral reform must go hand in hand. This was Ketteler's answer in 1848. Later on, as we shall see, his distrust of material-reform proposals disappeared, but he never lost sight of the supreme importance of "the interior reform of the heart", on which he insists so much in the sermon we are analyzing.[16]

[15] *Predigten*, II, pp. 136-142.
[16] Cf. Goyau, *Ketteler*, p. 131.

For some time [he says] I have been attentively studying the proposals made by the world to check the onward march of pauperism, and I admit I have found none that would answer the purpose. As long as the authors do not venture beyond the commonplaces in which they clothe their proposals, one would almost believe them to be benefactors of the people who have discovered the secret of the multiplication of the loaves; but if we pass on to their practical proposals, we cannot help pitying them. One wishes to help us by a better apportionment of taxes, another by the founding of savings-banks, a third by a thorough organization of labor, a fourth by emigration; some propose protection, others free-trade; some clamor for the liberty of exercising any craft, others for the parcelling out of all landed property; others again for the proclamation of a Republic, which would, so they assure us, dispose of all our ills and bring back the Golden Age. Now these proposals are no doubt of more or less value, and some of them may prove quite effective, but for the healing of our social evils they are only a drop of water in the ocean. Many are well aware of this and propose as a last remedy the general distribution of property. Whether we shall ever put this proposal to the test we cannot foresee, but one thing is certain, that it would not make the poor rich, but the whole world poor. In fact, whoever looks at things with unclouded vision will frankly recognize that all the wisdom of the world is powerless and silent in the presence of this gigantic task.

But the more powerless the doctrine of the world is to help us, the more powerful is the doctrine of Christianity. It is precisely in social questions that the fulness of its power is manifested. An incident in the life of Jesus, related by the Evangelist St. Luke, will serve to illustrate the difference in the means proposed by Christianity and by the world: "One of the multitude said to Him: Master, speak to my brother that he divide the inheritance with me. But He said to him: Man, who hath appointed Me judge or divider over you?" From this incident the Saviour took occasion to warn those who stood about Him against covetousness, "for a man's life does not consist in the abundance of things which he possesses". He then told them the parable of the rich man who, when he had filled his barns after a plentiful harvest, said to his soul: "Soul, thou hast much goods laid up for many years; take thy rest, eat, drink, make good cheer. But God said to him: Thou fool, this night do they require thy soul of thee; and whose shall those things be which thou hast provided? So is he that layeth up treasures for himself, and is not rich toward God." [17]

[17] Luke 12: 13-21.

You see, my brethren, what answer Christ gives to those who, like the man in the Gospel, wish to become rich by a division of property, or who wish to better their social condition by purely exterior means. He is also in favor of a just distribution of goods, not by force however, but by the *interior regeneration of the heart*. That is the essential difference between the doctrine of Christianity and the doctrine of the world. The world has only external remedies, which do not reach down to the source of the evil; Christianity heals the disease in its source, which is the human heart. Not poverty, but corruption of heart, is the source of our social misery. Material evils would be easy to heal, if only our hearts were other than they are. The two great evils of our soul are, on the one hand an insatiable thirst for enjoyment and possession, and on the other selfishness, which has destroyed charity in us. Rich and poor alike suffer from this disease. Of what use are new assessments of taxes or savings-banks, as long as these sentiments live on in our hearts? Against this corruption the world with all its theories is powerless, whereas Christianity directs all its efforts toward the reformation of the heart. I shall try to show you from some passages in the Gospel how our Lord sets about the accomplishment of this task; how He enters step by step into our soul; how He penetrates into it from all sides, by all avenues, as it were, in order to free it from the twofold malady of cupidity and selfishness.

In the passage to which I have already called your attention our Saviour shows us the transitoriness of the goods of earth and the folly of the man who heaped treasures upon treasures only to leave them at the very moment when he was about to begin to enjoy them. Elsewhere he cries out: "Lay not up to yourself treasures on earth, where the rust and the moth consume, and where thieves break through and steal; but lay up to yourselves treasures in heaven, where neither the rust nor the moth doth consume, and where thieves do not break through, nor steal; for where thy treasure is, there is thy heart also." [18] Here again it is the heart with its covetousness and self-seeking that He wishes to heal. Here again He shows us the folly of seeking happiness in perishable goods; but He adds to His doctrine a powerful motive of action by pointing to the recompense reserved for the proper use of the goods of this world.

But the Saviour goes further still. He knows that a sublime idea takes hold of the soul more powerfully than even the hope of the highest rewards, and He holds up to the soul wallowing in avarice the glorious picture of perfection. "If thou wilt be perfect," He says, "go sell what thou hast, and give to the poor, and thou shalt

[18] Matth. 6: 19-21.

have treasure in heaven; and come, follow Me. . . . And everyone that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands for My Name's sake, shall receive an hundredfold, and shall possess life everlasting." [19] Truly a doctrine to heal the wounds of the soul! To the insatiable avarice of fallen man Christ opposes the poverty of man redeemed and made perfect; with what success the Church shows us in the lives of so many of her saints.

And again we see the Saviour proceeding still further in His efforts to cure us of our selfishness, when He says: "Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind. This is the greatest and the first commandment. And the second is like to this: Thou shalt love thy neighbor as thyself." [20] And if we ask Him who is our neighbor, He brings us to the wounded man on the road from Jerusalem to Jericho and teaches us that every beggar by the wayside, every sick man on his bed of suffering, is our neighbor.

O my brethren, let us follow this teaching but for a single day and all social evils will vanish as if by enchantment; let us, rich and poor, love our neighbor as ourselves but for one day, and the face of the earth will be renewed. Would to God we had a true comprehension of the teachings of Christ!

But what shall I say to those other words of the Saviour: "Amen I say to you, as long as you did it to one of these My least brethren, you did it to Me." [21] "He that receiveth you, receiveth Me, and he that receiveth Me receiveth Him that sent Me. . . . And whosoever shall give to drink to one of these little ones a cup of cold water only in the name of a disciple, amen I say to you, he shall not lose his reward." [22]

Who can describe the power these words have to destroy selfishness in us? Who can tell how many tears these words have dried, how many more they will dry hereafter? With them the Saviour has bound to the bedside of the sick poor that host of virgins who love Him in them. All the love that men owe Him, He has turned to the service of the poor and the sick.

Still, the Saviour knew the heart of man; He knew how firmly cupidity and selfishness were rooted in it, and what violent efforts would be needed to eradicate them. Hence He confronts those who do not wish to be influenced by higher motives with the day of judgment and eternal punishment. He rehearses for them a scene that will be enacted in that awful hour when He shall come in all His

[19] Matth. 19:21-29.
[20] Matth. 22:37-39.
[21] Matth. 25:40.
[22] Matth. 10:40, 42.

majesty and glory to separate the sheep from the goats, when He shall say to them that shall be on His left-hand: "Depart from Me, you accursed, into everlasting fire, which was prepared for the devil and his angels. For I was hungry and you gave Me not to eat; I was thirsty and you gave Me not to drink; I was a stranger and you took Me not in; naked and you covered Me not; sick and in prison, and you did not visit Me. Then they shall answer Him, saying: Lord, when did we see Thee hungry or thirsty, or a stranger, or naked, or sick, or in prison, and did not minister to Thee? Then He shall answer them, saying: Amen I say to you, as long as you did it not to one of these least, neither did you do it to Me. And these shall go into everlasting punishment." [23]

But for him who should be tempted to shut his heart even to this solemn warning our Lord has recourse to a last remedy: He tears away the barriers from the place of eternal pains and invites the wretch to look. On earth He showed us the rich profligate, clothed in purple and fine linen, seated at sumptuous feasts, and the beggar Lazarus who stretched out his hands in vain for the crumbs that fell from the rich man's table, and whose sores the dogs came and licked. And now He shows them to us in eternity—Lazarus in Abraham's bosom, the rich profligate buried in hell. We hear him cry: "Father Abraham, have mercy on me, and send Lazarus that he may dip the tip of his finger in water, to cool my tongue, for I am tormented in this flame. And Abraham said to him: Son, remember that thou didst receive good things in thy lifetime, and likewise Lazarus evil things; but now he is comforted, and thou art tormented. And besides all this, between us and you there is fixed a great chaos, so that they who would pass hence to you, cannot, nor thence come thither." [24]

Such is a brief résumé of the doctrines by which Christ seeks to destroy in our souls the roots of all our social evils, selfishness and avarice. He takes the egotist to the place of eternal punishment and shows him Dives in the flames thirsting for a drop of water; He takes him to the Judgment and proclaims the words into his ears: "Depart from Me, you accursed one, into everlasting fire"; He takes him to the rich man, who, when he has amassed many treasures and is about to enjoy them, hears the words: "Thou fool, this night do they require thy soul of thee". He shows him the treasures of earth rusty and moth-eaten and despoiled by thieves; He holds up to him the ways of perfection; He teaches him to love his brother as himself and to see a brother in every man; He puts Himself in the place of the poor man and transfers to the poor the love men owe to Him.

[23] Matth. 25:41-46. [24] Luke 16:19-26.

Such is the power of the Christian teaching, such the impotence of the teachings of the world in the face of social evils. But far more powerful still is Christianity, far more impotent the world *in life* for the healing of these evils.

In order to heal the social evils it is not enough to feed and clothe a few poor men more and to send a few dollars more by our servants to the Bureau of Public Charities: that is but the smallest part of our duty. We must bridge over the vast abyss that yawns between the rich and the poor; we must heal the deep-rooted moral corruption into which so many of our poor brethren have fallen, who have lost all faith, all hope, all love of God and their neighbor; we must relieve the spiritual poverty of the poor. It is with the poor as with the rich—the source of social evils springs within their own hearts. Just as covetousness, self-indulgence, egotism have estranged the rich from the poor, even so covetousness, self-indulgence, egotism, joined to corporal misery, have excited the hatred of the poor against the rich. Instead of looking for the sources of their wretchedness where they are really to be found, they persist in seeing in the rich alone the abettors of their ills. It is with the poor as with the rest of men—they see the mote in the eye of the rich, but they do not see the beam in their own eye; and hence we see in so many of our poor brethren a frightful degree of moral corruption, where hatred of their fellow-men, avarice, pleasure-seeking, and aversion to labor go hand-in-hand with the direst distress. Maxims and counsels, however excellent, are of as little avail as occasional succors, which are accepted and dissipated with the thought that much more by far, nay all, is due to them. Here there is need of a new force to heal their heart, the force of life and charity. The poor must be made to feel that there is such a thing as a practical charity that thinks of them, before they will believe in the theory of charity. To this end we must extend our search for poverty and the poor into their most hidden recesses, discover the sources of their misery, share their pains and their tears; no degradation, no squalor must make us recoil; we must bear to be misunderstood, repulsed, rewarded with ingratitude. Borne up by charity, we must renew our attacks until we have broken the thick ice-crust under which the heart of the poor is often buried and flood it with love.

Just as God does not treat the sinner—and we are all sinners—only according to His justice, but overcomes his indifference by the superabundance of His love, so we, imitating God, must vanquish our fellow-men by excess of charity. This is, according to my conviction and experience, the only way to change the heart of the great masses of the poor.[25]

[25] *Predigten,* II, pp. 142 ff.

After vividly contrasting the pretended friends of the people, the Socialistic agitators, "the men of the hollow phrases", with the true friends of the people—Jesus Christ, who practised what He taught, and His followers in all ages—the preacher humbly, supplicatingly concluded: "Would to God I had gained to-day even *one* soul and *one* life for the love of Jesus and the comfort of the poor!"

The day after this sermon he received a letter, with an enclosure of sixty florins, which ran as follows: "It is fitting that you, most esteemed and amiable preacher of God's word, should see the fruits of your preaching, in order that you may know how deeply your words have penetrated into the hearts and reins of your hearers." Ketteler handed over the money to the Sisters of Charity for the erection of an orphan asylum.

There are some exceptionally fine passages in the sermon on "The Christian Idea of Human Liberty." For example, the following characterization of the materialistic atheism of our day:

> It has been reserved for our time to repeat on earth the crime of the Angel who, with full knowledge of his relation to God, dared to revolt against Him; we have in our midst not one or a few atheists, but a whole generation of atheists. As long as the stones exist of which these walls are built, as long as the sun shines upon the face of the earth and proclaims the glory of Him who made it, as long as the dew drops from heaven to refreshen the flowers of the field, as long as the heavenly dew of grace sinks into the soul of man to waken it to divine life and divine love, such a cold-blooded, diabolical doctrine has not come forth out of the mouth of man.[26]

And how beautifully he speaks of the soul's testimony of its own immortality in the sermon on "Man's Destiny":

> If faith in immortality, in a future life, is an illusion, how could such an illusion have ever arisen and been believed? How comes it that we do not graze contentedly like dumb cattle on the earth, but that amidst all the bustle of life there is a restless longing in the heart of man, like the longing after a beloved home? How comes it that at all times the greatest and profoundest minds have clung to this faith, that noble natures, pure souls, above all, proclaim it en-

[26] *Predigten*, II, p. 162.

thusiastically? When in the autumn and the springtime we watch the flocks of birds passing swiftly over our heads, what means the longing that draws us away to other lands? When at night we raise our eyes to the twinkling stars on the firmament, so far, so high above us, what means the swelling and straining of our heart, as though it would tear itself free from the body to seek a tearless home beyond the seas? It is the soul's testimony that we dwell in exile here, that we are destined for another, a better fatherland.[27]

In the same sermon he shows the delusiveness of the Socialistic dream of universal happiness here below:

I hear it said that poverty is to disappear and that all are to be placed in a position to enjoy the pleasures of life. Granted that the impossible will happen and that poverty will be no more, is poverty the only evil that bars the way to the enjoyment of life? The vast army of those who are burdened with mental and bodily diseases, who are confined to the sick-room for years, or even for a whole lifetime, what is their destiny? what consolation can we give them? Our so-called friends of the people in the marketplace do not push their way to the beds of the sick; that is our duty. What consolation do they give us to take to the sufferers?

I have often marveled at the wonderful strength the doctrines of Christianity are capable of imparting to the soul of man amidst the most excruciating and unintermitting sufferings. No more palpable proof of the divine power and truth of Christianity, it seems to me, can be found than the cheerfulness it is able to infuse into the souls of the afflicted. Standing beside the bed of such silent sufferers, I could not but wonder and adore. In their poverty, misery, and nameless pains I never heard a word of complaint; they were filled with an interior joy such as I had never observed in the worldly-minded amidst all their pleasures. All I had ever seen and heard in the world of courage, strength, resoluteness, paled before the courage and strength with which I beheld Christian souls bearing up under their sufferings. . . . Bring the teachers of materialism to the bedside of the sick, to the dying, to the grave—and the flood of their eloquence will dry up. Nature cannot be so unnatural as to give life to creatures that cannot attain their destiny. As long as there is one sick man and one sufferer on this earth, who cannot partake of material pleasures, yet feels that he is made for happiness, our soul must acknowledge that she is created for a higher existence than that traced out by the materialistic social economist.[28]

[27] *Predigten,* II, p. 176.

[28] *Predigten,* II, pp. 178-180.

From Mainz, Ketteler hastened back to Hopsten to spend the Christmas festival with his flock. Frankfurt had seen the last of him. At the 156th Session of the National Parliament, on 22 January, 1849, President Simson made the official announcement that Pastor von Ketteler had definitely resigned his seat.

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THE SEMINARIST INSTRUCTED IN PREACHING, CATECHIZING AND PASTORAL VISITATION.

I. PREACHING.

AN Ideal Seminary not only trains but exercises students in pastoral work. To do this adequately it should have charge of a neighboring parish, in which the preaching and visitation would be done by the senior class (deacons), while the sub-senior class would have charge of the sacristy, the altar and the sanctuary, and also teach in the Sunday-school. I admit that I have not seen this experiment tried; and no doubt its complete success would depend on ideal conditions. But even partial success would be a gain, and, if at all possible, it ought to be tried.

Its great advantage would be the training in zealous pastoral work it would secure to seminarians before their Ordination. For they are apt to have false notions of zeal, which only some such training will eradicate.

They hear a priest spoken of enthusiastically for his eloquence, or administrative ability, or church building, or some other brilliant quality. Their imaginations are dazzled, and their vanity or ambition is excited, and they think that the desire they conceive of excelling in such works is a proof of zeal. They hear of another priest who never preached a "big sermon", but whose simple, forcible explanation of the Gospel crowds his Confessional on Saturdays, has reformed evil-doers, and brought peace and happiness to many disorderly homes. For the life and work of such a priest they have no admiration. It is too obscure and commonplace. It is not in touch with the world around him. It has no dazzling effects, does not influence non-Catholics, is never noticed in

the press, will never be remembered by posterity. Without some practical experience of pastoral drudgery those seminarians find it very difficult to believe that this latter priest, rather than the former, shows unequivocal signs of true zeal, and that without some such signs magnificent church work counts for very little. They have yet to learn the significance of the Hidden Life of Nazareth and the lesson of the obscure Galilean ministry.

But in no other work is those young men's idea of zeal more erroneous than in preaching and catechizing. It is natural and laudable that we desire to acquit ourselves perfectly in every public work in which we are engaged. Such desire, however, should not be permitted to interfere with the primary end of the work. We preach to bring Jesus Christ home to the minds and hearts of the people. If they are not spiritually better after than they were before our sermon, they may possibly be to blame, but it is more likely that we have culpably failed in a principal duty of our ministry. Therefore we must ask ourselves, not what will they say of this discourse, but what will they do in consequence of it. To make them do something is to be our end; while "apte, distincte, ornate dicere" is to be the means by which we are to attain it. If we make the end secondary to the means, we virtually preach self instead of Jesus Christ—a profanation of the Christian pulpit, unfortunately not unknown among us.

Seminarians ought to be thoroughly exercised in the preparation and delivery of sermons before Ordination, in order that, while addressing the people afterward, their attention be less occupied with the form and more with the purpose and aim of their words, to impress spiritual truth on their hearers. Only so far as they have come to look on a sermon as exclusively a work of zeal, are they prepared or worthy to carry on the tradition of apostolic preaching. Here individual training is absolutely necessary. There must be trenchant and minute correction of faults in the collection and arrangement of matter, as well as in composition, memorizing, and delivery. A student's docility and responsiveness to this correction will guage accurately the development of the apostolic spirit in him. The self-conceit of limited knowledge and acquirement is a mental disease from which ecclesiastics

approaching Ordination are not wholly free. When it manifests itself by sullenness or resentment at correction of mistakes, the best remedy is to give another subject, and have another sermon written and delivered.

No appropriate grace or distinction of style should be lacking in a sermon. Slovenliness in speaking of the Incarnate Word is akin to slovenliness in care of the Tabernacle in which He dwells. Yet it is not altogether slovenliness, as much as defect of literary training, that explains the inartistic character of many of our sermons. Narration, description, and emotional appeal are not prominent features of our preaching, although without them it is difficult to rouse and sustain interest and to move the will effectively to some definite line of conduct. A preacher who speaks to the intellect alone by abstract exposition and reasoning may produce notional, but he will not easily produce real, conviction. He throws too much strain on the attention of his hearers, and in the end leaves them very much as he found them. Naturally, they will not be eager to hear him again.

Preachers of this class were never trained in imaginative and emotional composition. They either had no practice in original literary work in the seminary, or it was wholly expository, and even this was confined to a sermon or two toward the end of their course. In some seminaries, indeed, there is a " literature class ", but the work done in it is mostly analytical. There are no exercises in composition, and its highest achievement is to enable students to talk smugly of " the divine (!) art of the drama ", &c.

Instead of such inappropriate work, what I would recommend is a well-graded course of composition, beginning at entrance and continued up to the fourth year's Theology. The subjects will be taken principally from the Bible, which, as everyone knows, supplies abundant and sublime examples of every form of composition, narration, description, exposition, argumentation, and persuasion. This " letter written by the Almighty to His people " is the depository of His revealed Word, which the priest is called to impress on the minds and hearts of the faithful. Hence the reverence due to it demands that it be intimately familiar to all those Divinely commissioned to expound it. No diction, phrase-

ology, imagery, force, can be so suited to the delivery of the Divine Message as those in which it was originally revealed by the Inspiration of the Holy Ghost. No literary form appeals so forcibly to the popular mind as the concrete words and the crisp, direct sentences of the Bible. Surely, then, it is unseemly and unwise to take seminarians into the unhealthy atmosphere of modern literature in search of a model for sermon-writing. The groundwork and mechanism of pulpit style, I admit, must be modern. The words must be in common use; the sentences may be longer and present more fulness of allied thought; delicate shades of connexion must be accurately expressed; imagery must be adapted to Western taste; logical order, of which the Semitic mind was heedless, must be observed; lastly, the style of the preacher must be the expression of his own and not of another's personality.

But distinct from all these conditions of modern composition is the *spirit* of Bible style, which I would have every seminarian study and imitate. This spirit eludes definition, or even adequate description, but the following are some of its main characteristics:

1. The inspired writer views life from the Divine standpoint. Therefore his style is elevating, sublime, transcendental.

2. Revelation is flashed on his soul in pictures. Therefore he abounds in imagery. The visible symbolizes the invisible.

3. For the same reason he is concrete, direct, and severely simple. He does not reason, but he transmits the mind and will of Jehovah. "Ego, quae audivi ab eo (Patre), haec loquor vobis. . . . Sicut docuit me Pater, haec loquor." (John 8: 26, 28.)

4. The inspired writer is masterful, authoritative, decisive. There is no hollow ring in his words. Every utterance breathes profoundest conviction of the objective reality of his inspiration. The man is merged in the prophet. He teaches *sicut potestatem habens.*

5. Yet the prophet's soul is tense with human emotions, and therefore emotion is one of the most marked characteristics of his style.

With these characteristics a sermon would bear a strong resemblance to a discourse of our Divine Lord. It would be

inspiring and elevating; it would abound in imagery; it would be concrete, direct, simple; it would be authoritative and emotional. Nay more, it would have the effect of a beautiful mosaic, so frequent would be the Scripture passages to which it would give appropriate setting.

Let the literature class of the seminary, then, aim at this object,—to train students in the spirit of Bible style and expression. To do this, I would suggest the following outline of work:

1. (A) *Narration.* For first and second years' Philosophy. (a) Reading and interpretation of successive Scripture narratives. (b) Oral, (c) written paraphrases. (B) *Description.* Paraphrases of Bible descriptions, (a) of places, (b) of persons and personal characters, (c) of mental states.

2. *Exposition* and *Argumentation,* accompanied with Narration and Description. For first and second years' Theology. (a) The discourses of our Divine Lord; (b) His parables; (c) doctrinal teaching of St. Paul. (These to be expounded in original compositions with the aid of theology.)

3. *Emotion* and *Persuasion.* For third year's Theology. (a) Study of emotional passages in the Prophets, Book of Psalms, and the Gospels; (b) their reproduction in connexion with the teaching of Jesus; (c) exercises on Scripture themes in all five forms of composition.

This preparatory work admits of various modifications; but this matters little if the literary spirit of the Bible be imbibed by assiduous study and practice, and that spirit be expressed more and more faithfully in each of the forms of composition. It may happen that a seminary has no literature class, in which case the student will have to do all the work by himself. Usually such voluntary exercises are soon discontinued; but it is found that perseverance in them is fairly assured when two or three earnest students form a club or society for mutual help in the performance of them.

But however difficult, the work has to be done, for I am profoundly convinced that, apart from spiritual endowments, nothing is more needed or will be more helpful for the full efficiency of the Catholic pulpit than a modified and adapted Scripture style for the teaching of revealed truth. Hellenize the matter as you will, but keep the form Semitic.

II. Catechizing.

Catechetical training in the seminary consists chiefly in Sunday-school work. There is no reason why this should not begin when students enter theology, and continue during the rest of their course. If they teach the prayer class the first year, the Confession class the second, the Communion class the third, and the Confirmation class the fourth, the experience acquired will be of the greatest advantage to them on the mission, and the practical knowledge of the nature and qualities of zeal that will result from the work will be far more comprehensive and inspiring than any they could ever derive from books or instructions.

To carry out this idea the seminary must be given the entire charge of a neighboring Sunday-school, and the pastor must coöperate cordially with his young assistants. The direction and superintendence however must be in the hands of the professor of homiletics. And very close and keen-sighted must the superintendence be, otherwise much of the advantages of the work will be lost. The catechist will have to be warned over and over against speaking above the heads of his class, using words they do not understand, losing his temper, not keeping discipline, etc. All necessary corrections of teachers, I need not say, are to be made in private; and the catechist's manner of receiving them will be a sure indication of the sincerity of his zeal, and, possibly, also of his vocation. A little sensitiveness may be overlooked, but sullenness, stubbornness, intractableness, and disregard of admonition should be adequately punished. It must be remembered, however, that few are born teachers; and of those, few have any attraction for the teaching of dull or backward or uninteresting children, and still less for the drudgery of endless repetition which is absolutely necessary in the lower grades. Manifest goodwill, therefore, joined to earnest, even though unsuccessful, effort, should be liberally encouraged; for there is true zeal behind such goodwill, and in course of time zeal will acquire the ability and skill which nature has not granted.

The chief difficulty in Sunday-school teaching—as I know by experience—is to get the teacher to give a practical turn to each lesson—that is, to apply it for the regulation of life

and conduct. It takes time and patience to convince him that he has done only the least part of his duty when he has impressed a revealed truth on the memory and understanding of the child. A truth so impressed may leave the learner where he was, without moral or spiritual betterment. When this happens, the Sunday-school fails in what should be its final aim—the shaping of the child-character in a Christian mold.

Imagine a seminarian, regardless, or perhaps ignorant, of this aim, ordained and in charge of a Confirmation class. How will he prepare them? There will be much fuss for the reception of the bishop—little or none for the Holy Ghost. There will be daily drill in the Catechism, especially in the questions the bishop is in the habit of asking, but never a word about moral preparation, about the life to be led afterward, the use to be made of the Gifts of the Holy Ghost, how His Twelve Fruits are to be matured, etc.

It is such conception of the teaching of Christian doctrine and such preparation for the Sacraments that account for the low standard of religious and moral life sometimes found in parishes. And the seminary is not without blame for this if, while spending weeks over the Mesha Stele and the Code of Hammurabi, it neglects to exercise students not only in the moral instruction, but still more in the moral training, of the young. "Haec oportuit facere, et illa non omittere." The impersonal, theoretic, mechanical teaching of religion is not adequate for the present-day conditions of Catholic life—at least in this country. It would never have been anywhere adequate had it not been vivified and perfected by the home training of the saintly Catholic mothers of the past.

Another great difficulty in conducting a seminary Sunday-school is lack of interest and coöperation on the part of parents in the work done for them. The only way of overcoming this difficulty is to get control of the parish, so as to be able to educate fathers and mothers in their joint responsibility for the religious training of their children.

The seminary Sunday-school will bring to light not only faults of character in students, but also serious errors that, left uncorrected, would do much harm in the priesthood. I will mention a few of them.

1. Clerical students toward the end of their course are apt to aspire to become Burkes, Lacordaires, Bossuets, not to speak of Chrysostoms and Pauls. The aspiration would be harmless enough were it not too often accompanied with contempt for catechetical work, unwillingness to engage in it, shirking it for imaginary reasons, and when obliged, doing it in desultory, slipshod fashion. Those students are evidently lacking in the first quality of a great preacher—humility; and until they acquire it, no matter what their abilities be—and in such men they are not always of the first order—it would be a crime against religion to ordain them. Yet they have been ordained and set over parishes, which they have neglected to go about preaching "big" sermons, while their Sunday-school was taught (?) by a few devout ladies with much zeal, but no ability, for the work.

2. Other students, though full of zeal for Sunday-school work, think any kind of talk is good enough for a child, because the child is not critical and does not know the difference. Hence they talk at random, use long, learned words, explain affective prayer to the infant class, and, higher up, "the communication of idioms" (as they call it), the physical causality of the Sacraments, the distinction between efficacious and sufficient grace, and the doctrine of Probabilism. The imprudence of such unsuitable teaching is evident to every one except to him who is guilty of it; and it might remain uncorrected years after his ordination were it not for the opportunity for calling his attention to it supplied by the Sunday-school.

3. Young teachers are liable not to reflect on the impression their appearance, voice, manner, conduct, and personal character is making on each individual in their class. Yet the result of their work depends largely on the quality of that impression—liking or disliking, attraction or repulsion, love or hatred. A child's judgment of its teacher is very keen, very decisive, very intense, and very seldom wrong. Strange to say, it is developed enough to make allowance for physical defects, if they be pushed into the background by lovable moral qualities. He (the teacher) may be red-haired and plain-featured and, in general, "so funny", but if he be kind, and manly, and sympathetic, and tells nice stories, and shows

particular attention to each, and is always pleasant and sweet-tempered, and "so good", and "knows such lots of things", then indeed is he taken to the child-heart, and cherished and loved as only the young can love.

It is necessary, then, that a Sunday-school teacher should take much pains to avoid everything that would be likely to create prejudice against him in his class.

4. But there is something far more serious that he must avoid, something that also is usually the result of thoughtlessness, although not altogether free from blame. It is the inconsistency which children sometimes perceive between his teaching and his practice. He tells them to repress anger, and he gives way to it himself. He inculcates respect and decorum in church, and he chats and laughs with other teachers during Sunday-school. He shows them how to genuflect before the altar, and he himself turns his side to it and makes the reverence to the opposite window. He tells them to be punctual, and he comes late every Sunday. When instructing them how to pray, he bids them go slowly and pronounce every word distinctly, yet when he recites the public prayers before and after school he rushes through them at a mile-a-minute speed. Lastly, every one knows that a teacher should not have favorites, yet notwithstanding, he shows evident partiality for one or other members of his class. All these things may be considered very trivial, but if we look back to our own school days I think some of us, at least, will find that they were noticed then, and made much of, and considerably discounted the influence of moral teaching on us.

III. Pastoral Visitation.

Apostolic priests bring Jesus Christ into the home, the school, the public institution—wherever they go. They represent Him; that is, make Him present, partly as His ambassadors, but chiefly by their likeness to Him. Their manner, conversation, conduct—their character, however individual it may be, brings our Divine Saviour vividly to the minds of the people; nay more, inspires a feeling of His presence, as if the words He once spoke were sensibly realized. "Ubi sunt duo vel tres congregati in nomine meo, ibi sum in medio eorum." (Matt. 18: 20.) He Himself went about among the people, conversed with them, ate with them, lodged in

their humble homes, insisted on having their children around Him. Nor does His presence seem to have been a restraint on those with whom He sat at table or lived in social intimacy. There is much significance, as well as much useful suggestion, in the perfect ease shown by the Apostles and disciples in His company, in His presence at the marriage feast of Cana, in His self-invitation to the house of Zacchaeus, and in His eating and drinking with Pharisees, publicans, and sinners.

Pastoral visitation is altogether too much neglected; but it is better that it should be neglected than abused. A priest who is welcomed in society as a *bon vivant*, or a *raconteur*, or a singer, or a musician, or anything else than a representative of his Divine Master, had better stay at home and meditate on the end of an un-Christlike pastor of souls. But immense good can be done in a parish by a true priest going through it frequently from house to house, not as a censor or preacher, but as a kind, anxious father, sympathizing with those in trouble, cheering the despondent, comforting the sick, winning the confidence of poor sinners, and especially making friends of the children. The happiness of the work would be ample reward for the labor; but our Divine Master has a greater in store for those who do it faithfully. "Venite, benedicti Patris mei . . . Infirmus (enim eram), et visitastis me: in carcere eram, et venistis ad me." (Matt. 25 : 36.)

Still greater good, although on a smaller scale, is done by frequent pastoral visitation of the parish schools and of local hospitals, asylums, and prisons. But the work will be done poorly, if it be done at all, when no attention is called to it in the seminary, and there has been no training in it, because it would disturb discipline and even senior students could not be trusted with it. This latter reason I consider an admission of failure in the fundamental work of the institution—to make students trustworthy. In truth, it is hard to see how a student can be conscientiously promoted to the priesthood without some test like this of his reliability to do faithful parish work. Self-control and zealous work on the mission cannot be inferred from regularity and piety under close seminary supervision.

Partly, then, for training in trustworthiness and zeal, and partly to give a taste for the work and an idea of its import-

ance, I would have the seniors of the fourth year who are deacons or sub-deacons sent out, two and two, once a week, on pastoral visitation. This will entail no interference with class-work, if the time appointed for it be the mid-week half-holiday usually given for a walk in the country or other recreation. The places to be visited are the parish, the schools, and the hospitals, or similar institutions. As I have said in a preceding chapter, the seminary charge of a parish would give ideal opportunity for exercising students in pastoral and ecclesiastical functions. Where such opportunity is not provided, some difficulty may arise in getting the permission and cordial coöperation of a neighboring pastor for this uncanonical invasion of his parish. To conciliate him and to respect his rights, the visitors should give him a written report of the work done, directing his attention to abuses or scandals that call for pastoral action.

I do not know a better preparation for this pastoral visitation than the careful reading and study of the tenth chapter of St. Matthew's Gospel, where our Divine Lord instructs the Apostles before sending them on their first mission. To comply with the *spirit* of that instruction is all that our students need to make their visitation truly apostolic. However, their first experiments are apt to be crude and unsatisfactory; therefore I give a few practical suggestions which will help to save them from the most obvious mistakes. More complete information will be found in any work on Pastoral Theology.

I. *The Parish.* 1. Keep in mind that your visit is pastoral, not social. Hence, no politics, literature, art, music, discussion of economic questions, gossip, etc. Announce the object of your call in all simplicity: to become acquainted with Catholic life, as a preparation for future work in the priesthood; or to urge parents to coöperate with the Sunday-school in the religious education and training of their children.

2. Practise tact in changing the conversation when someone begins to make suggestions for the better administration of the parish, or to ventilate grievances against the pastor, or to talk ill of neighbors. Silence with change of subject need give no offence, and will be sufficient rebuke for such uncharitableness.

3. Be careful not to wound the *amour propre* of any one, and, in particular, of parents in the presence of their children. Win these latter by kindly notice and attention, but do not examine them in the Catechism or scold them for not attending Sunday-school. Make your visit so pleasant to all that they will regret its shortness and be glad when you call again.

4. Look for evidences of Catholic life in the homes you visit. Any Catholic pictures, books, magazines, newspapers, Holy Water font, Crucifix? Is there a Bible? For ornament or use? If you see any of these, notice them and congratulate the family on them. In this case you may also suggest other Catholic emblems, without fear of giving offense. But if the pictures, books, magazines, and newspapers are all secular, say nothing at your first visit; and before you call again take advice as to what you ought to do. Probably you will be recommended to refer the matter to the pastor.

5. Beware of giving an official look to your visit by taking notes or asking statistical questions. Undertake no church collections, and positively decline to receive pew-rents or other parochial moneys. Let each day's visiting be confined to two or three calls, none of which should exceed half an hour.

II. *The School.* Next to the clerical seminary comes the Catholic school in vital importance to the Church. The future of her priesthood depends on the former; the future of her laity, on the latter. Both institutions need the closest ecclesiastical supervision, whether the teachers be secular or religious. There is an earthward gravitation in the moral, as well as in the physical, order, and teachers, however ideally equipped and ideally efficient, if left for a whole term absolutely independent of supervision, will show signs of slackening energy. They will not prepare their class-work as well as at the beginning; interest and enthusiasm will flag; attention to the slow and backward will have grown remiss; class papers will be less carefully corrected. Nature is running along the line of least resistance. This growing remissness is found as much in the religious as in the secular teaching of the school. Therefore, constant, painstaking, authoritative supervision is necessary for both, and necessary in all teaching institutions not conducted by priests; for I would have it very distinctly understood that my words apply as much to the academy and college, male and female, and even to the novitiate of the lay congregation, as to the parochial school.

It may seem impracticable to train seminarians before ordination in this school supervision. I admit the difficulty and the possible abuse of the experiment; yet I am convinced that it ought to be tried. Surely a deacon, approaching his ordination and already trained in trustworthiness, may be safely confided to some zealous pastor, who will take him from room to room in the parochial school and let him see how the work of visitation is done. And I have no doubt that the same pastor will gladly give the young man an opportunity of explaining the day's lesson to a class, and even give him entire charge of it, if he has time to undertake it.

1. The first thing the visitor has to look to is that the end of Catholic education be carried out in the school. That end is to educate and train the children in the knowledge and practice of an intelligent Christian life. Do they show a bright, docile, healthy spirit? Are they obedient and attached to their teachers? Are they clean and neat in person and dress, orderly and refined in their habits, interested in their lessons? What evidence is there of training in mutual kindliness, forbearance, courtesy, helpfulness?

2. The next object of observation is the religious influence of the school. There is a Crucifix, of course, with some religious pictures, and a Holy Water font at the entrance. Do the children seem to realize their use and to be benefited spiritually by them? Is prayer a living influence or a dead form? Do the children seem to take kindly to it? Are they taught to pray in a devotional manner? Is the teacher's character a real help to the religious and moral training of his charge? Is he obeyed willingly and promptly? Is he respected, esteemed, loved, too severe, or too indulgent? etc.

3. Instruction. The grouping of the Christian Doctrine and Religion classes will be so arranged as to enable the pastor (or assistant) to give an instruction in each once a week. He will leave the hearing of recitations for the most part to the teachers, and confine himself to a review of the lessons memorized since his last instruction. He will illustrate the matter of these lessons by appropriate examples, bring it in touch with the feelings and conscience, and draw from it obvious practical conclusions. Meanwhile the teachers in the other classes will occupy any spare time after the recitations

in explaining hard words, paraphrasing the answers, and showing illustrative pictures. Fuller explanations are best left to the pastor.

The practical result of these instructions will depend almost wholly on the care with which they are prepared and the earnestness of their delivery. It would be a fatal mistake to think that any kind of talk will do for the children. Pious platitudes and generalities are food neither for old nor young. Catechists know by experience that it is more difficult to speak intelligibly and interestingly to the young than to the old. Hence the need of more careful preparation.

4. Development of character. Training in this most important department of Catholic education devolves chiefly on the pastor, but it can be discharged only partially in the school. The main work has to be done at home by coöperation with parents, and largely through their influence and example. Teachers, however, must share in the work by advice and correction, and they must be required to report to the pastor all serious defects and delinquencies of pupils. When he visits the school he will, from time to time, praise publicly those children who are well conducted, but only in extreme cases will he correct the disorderly in presence of their classmates. Kindly, private admonition will, as a rule, be more effective.

III. *Public Institutions.* It should be thought that the charity which urged a priest to leave all things that he might win souls to Jesus Christ could be relied on without other pressure to make him visit frequently the sick and poor, the orphan and outcast, the prisoner and the insane, in Catholic or state institutions. Yet there are reasons to fear that the work is sometimes limited to weekly Mass and the administration of the last Sacraments, with a week-day appointment once a year for Easter Confession and Communion. If this be so, all obligation must be expunged from the words of Jesus Christ in reference to the Last Judgment: "Discedite a me maledicti in ignem aeternum: . . . infirmus (enim eram), et in carcere, et non visitastis me." (Matt. 25 : 43.) "But," it may be said, "this duty of visitation is sufficiently discharged by the religious ministrations mentioned above." Possibly it may be so, but I should not think it safe to stake my hope of salvation by acting on such an interpretation.

The apostolic priest, however, will care to know only the Will of his beloved Master, and he will do it promptly and gladly, without thought of the consequences of refusal. "Charitas enim Christi urget nos." "Perfecta charitas foras mittit timorem." Therefore seminarians ought to be trained in this work of charity. For this purpose arrangements ought to be made with the directors of charitable institutions to admit two or three of them on stated days to visit Catholic inmates.

The visitor's own charity and prudence will best prompt what to say. He will introduce himself as one sent by the Church, our common Mother, to visit a brother member, who is as dear to her as the saint in the cloister or the monarch on his throne. He will let the patient or inmate speak freely of his sickness or trouble, will be chary of advice, and avoid sermonizing, and, much more, scolding or terrorizing. He will make no presents and will undertake no commissions. Finally, he will read and explain briefly an appropriate passage from the New Testament. He will see that each has a Rosary and wears the Scapular of Our Lady.

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THE SACRIFICE OF THE MASS.

I.

WHILE giving evidence of much learning and research, the article on the Holy Mass in the tenth volume of *The Catholic Encyclopedia* is distinctly unsatisfactory where it deals with the nature of the Sacrifice. True, it sums up correctly enough the current teaching of theologians, and so far as this, one has no fault to find with it. Nor should one find fault with the writer of the article for following, as he has done, the current teaching. It is the current teaching itself that is at fault. This may seem a bold thing to say, but the point is not whether it is bold, but whether it is true.

"Until the controversies of the sixteenth century", writes the Rev. Dr. Mortimer, "brought into question the doctrine of the Eucharistic Sacrifice, no serious attempt was made by

the theologians of the Church to investigate the *nature* of the sacrifice itself." [1] "When, however, the storm of Protestantism burst upon the Church in the sixteenth century with a denial of any sacrificial character in the Eucharist, the attention of theologians was directed, as never before, to the work of defining the term 'sacrifice' and of proving that the Eucharist fulfilled this definition." [2] Before the sixteenth century the whole Christian world believed the Mass to be one and the same with the Sacrifice which Christ began at the Last Supper and finished on Calvary. It was believed to be not other than the Sacrifice of the Cross, not distinct from it, but the continuation and offering over again in every place and time of the One Sacrifice once offered. "Our High Priest," says St. John Chrysostom, "it was who offered up that Sacrifice which cleanses us. That same Sacrifice do we also offer up now, which was then offered up—that Sacrifice which cannot be exhausted." [3] St. Augustine says that "the Sacrifice of our Ransom was offered up" for the soul of his mother, Monica.[4] In the twelfth century, Alger the Scholastic declares that "If our daily Sacrifice were other than that once offered in Christ, it would not be true but superfluous."[5] And that the reference is to the Sacrifice of Calvary is plain from the context, as well as from the teaching of his contemporary, the Venerable Peter of Cluny, who tells us that the Church "offers for herself Him who offered Himself for her, and what He did once by dying she does evermore by offering"; [6] and that, "This is our Sacrifice, this the holocaust of the evangelical Law, of the New Testament, of the New People, which was once offered on the Cross by the Son of God and Son of Man, and instituted and ordered to be offered by the same evermore on the altar for His people. For it is not that a different sacrifice is offered now from that which then was offered, but that whereof it is said, *Christ was offered once* (Hebr. 9: 28), He hath left to His Church evermore to be offered up." [7] St. Thomas of Aquin sums up the whole

[1] *The Eucharistic Sacrifice,* p. 179.
[2] Ib., p. 205.
[3] *In. Hebr.* hom. 17, n. 3.
[4] *Confessions,* bk. 9, ch. 12, n. 32.
[5] Migne, P. L., tom. 180, col. 786.
[6] Ib., tom. 189, col. 789.
[7] Ib., col. 798.

tradition of the Church Catholic on the subject when he says: "The Sacrifice that is offered daily in the Church is not other than the Sacrifice which Christ Himself offered, but is the commemoration of it." [8]

At the very dawn of the Reformation we find the same teaching and belief of the Church set forth clearly in the *Assertio Septem Sacramentorum* (pp. 30, 31), which bears the name of Henry VIII, but is probably the work of Cardinal Fisher. "On the Cross", we there read, "[Christ] consummated the Sacrifice which He began in the Supper. And therefore the commemoration of the whole thing, to wit, of the consecration in the Supper and the oblation on the Cross, is celebrated and represented together in the Sacrament of the Mass, and therefore the Death is more truly represented than the Supper". What is more, this unchanging faith of the Church in the formal identity of the Sacrifice of the Mass with that of Calvary is to be found in all our catechisms, beginning with the Catechism of the Council of Trent which affirms the Mass to be "one and the same Sacrifice with that of the Cross". It is found also in all manuals of Catholic instruction other than the text-books of theology used in seminaries. Thus Father Schouppé, S.J., in his *Abridged Course of Religious Instruction*, voices the tradition of the Church from the beginning when he declares the Mass to be "the unbloody continuation throughout all ages and generations of the bloody Sacrifice which was offered on Mount Calvary"; and Bishop Hayes in his *Sincere Christian*, when he says that, "If the Mass were a distinct sacrifice from that of the Cross . . . the Mass might justly be said to be injurious to it; but as it is the selfsame", it cannot; and Wetzer and Welte's *Encyclopedic Dictionary of Catholic Theology*, which teaches that "in the New Law there is but one Sacrifice, that this one and only Sacrifice was offered but once, on the Cross, and that it was there it was consummated", and that "The Holy Mass is numerically the same (*sacrificium numero idem*) as the Sacrifice of Christ on the Cross".

I have said advisedly that this traditional belief of the Church is found in all handbooks of Christian doctrine other

[8] 3a, q. 22, a. 3, ad 2.

than formal treatises on theology. In these treatises, which embody the scientific exposition of the doctrine of the Mass given by the great bulk of post-Reformation theologians, we meet with a new conception of the Eucharistic Sacrifice as being other than that once offered by Christ upon Calvary and containing within itself, as celebrated on our altars, all the essential elements of a sacrifice.

Now, sacrifice in its essential concept is a liturgical offering and immolation. These two enter into the very notion of sacrifice as the formal constituent element of it; for the priest is but the efficient cause of the latreutical action which we call sacrifice, and the victim, that which is offered and immolated, is the material element. It follows that the latreutical action itself, which comprises both a liturgical offering and immolation, is, strictly and properly speaking, the sacrifice. This is the ancient and true notion. Thus St. Augustine [9] says: "To be immolated is to die for God. The word is borrowed from the ritual of sacrifice. Whatever is sacrificed is slain for God." And St. Thomas of Aquin, after declaring that "every sacrifice is an offering, but not conversely",[10] goes on to say: "The word *offering* is common to all things that are made over to the worship of God. Hence if anything is so made over to divine worship that it is to be consumed in the sacred rite of which it is the material element, it is both an offering and a sacrifice. . . . But if it is so made over to divine worship that it remains whole, or is devoted to the use of the priests, it is an offering, not a sacrifice".[11] Suarez,[12] after citing the words of St. Thomas, that "A sacrifice is properly so called when something is done to the thing offered", says: "But what that is which is to be done he does not define nor describe, but simply sets forth by means of examples, 'As when animals were slain and burnt, and bread is blessed, and broken, and eaten'". Had he read on into the next article he would have found the words quoted above, which plainly define what that is which is to be done to the thing offered, viz. that it "is to be consumed in

[9] Serm. 299, n. 3.
[10] 2a 2ae, q. 85, a. 3, ad 3um.
[11] Ib., q. 86, a. 1.
[12] *De Sacrif. Missae,* q. 83, a. 1, n. 5.

the sacred rite whereof it is the material element". This teaching is founded on the Old Testament, where God Himself lays down the law and ritual of sacrifice. And of course we have here the only true notion. It is God's place, not ours, to define what sacrifice is, for He is to be worshipped after the manner that pleases Him, not after human caprice. "All things whatever", says Bellarmine, "that are called sacrifices in Scripture had necessarily to be destroyed; things that had life, by slaying; things without life, if solids, such as flour, salt, incense, by burning; if liquids, such as blood, wine, or water, by pouring them out on the ground." [13] And Outram in his classic work *De Sacrificiis*: "Those things that were so offered to God before the altar, or placed on the sacred table in the outer court, that they should be consumed in due ritual form, the Jews reckoned as sacrifices. Accordingly sacrifice, in their vew, may be defined as an offering consumed in due ritual form." [14] For the rest, one has only to read for oneself Leviticus, Chapters 1-10, and 16, 17, to see what sacrifice is and how it is to be offered according to the law laid down by God. As for the "shew-bread" or "loaves of proposition" mentioned in Chapter 24, it appears to have been a true meal-offering like that described in Ch. 2, whereof the "memorial" with frankincense was burnt upon the altar; else it would have been no sacrifice in the strict sense, though it did serve as a sacred meal for Aaron and his sons (v. 9). I accept, then, as true the definition of sacrifice given by Father Joseph Rickaby, S.J., in his *Oxford and Cambridge Conferences*, p. 298, premising that when any other than a living thing was offered it was by way of substitute, for the living thing was the victim *par excellence*: "A sacrifice is a religious rite, whereby a living thing is offered to God and slain, in acknowledgment of God's supreme dominion as Lord of life and death, and also in atonement for his sin for whom the sacrifice is offered, who confesses that he deserves to die, and gives the life of this living thing in substitution for his own." These last words apply more properly to the sacrifices of the olden time.

[13] *De Missa*, lib. 1, c. 2.

[14] Ib., p. 82.

Now, inasmuch as the Mass is, according to the belief that has been handed down in the Church from the beginning, not other than the Sacrifice of the Cross, not distinct from it, not a new sacrifice, but the continuation, i. e. the offering over again in every place and time of the One Sacrifice once offered, it follows necessarily that the formal constituent of the Mass is not other than that of the Sacrifice of Calvary. The formal constituent it is that makes the sacrifice, so that if there be but one and the same sacrifice there can be but one and the same formal constituent. This is what Thomassin means when he says:[15] "If it be established that the Sacrifice of the Eucharist is the same as that of the Cross, it will be proved by the same means that in the Eucharist a true sacrifice is offered, for no one ever questioned the Sacrifice of the Cross." To put the thing in another way. It is the unchanging faith of our Church, which finds expression in all our catechisms and in all our manuals of Christian Doctrine, that the Mass is essentially the same as the Sacrifice of Calvary, and "differs only in the manner of offering", as the Council of Trent has it—not, observe, in the immolation, nor in the offering, but in the manner of offering, "now offering by the ministry of His priests". But liturgical offering and immolation are the very essence of the religious rite known as sacrifice; they are the formal constituent element of it. It follows that the Mass is a sacrifice in virtue of the liturgical offering once made by Christ Himself, and the death on the Cross which that liturgical offering made a true immolation, investing it with a sacrificial character.

I note here as significant the way St. Thomas answers an objection to his thesis that Christ is a Priest forever. The objection is that Christ's passion and death were the sacrifice which He offered, and that "having risen from the dead He dieth now no more". If the formal constituent of the Eucharistic Sacrifice were other than that of Calvary, the obvious and proper way to meet this objection would be to point out that Christ is styled a Priest forever after the order of Melchisedec, and that though the death on the Cross, by which the Sacrifice of Calvary was consummated, cannot be repeated, Christ offers evermore the Eucharistic Sacrifice by the

[15] *De Incarnat. Verbi*, l. 10, c. 17.

hands of His priests. But this is St. Thomas's answer: "To what is urged in the second place, I reply that though the passion and death of Christ are not to be repeated, yet the efficacy of the Sacrifice once offered endureth evermore." [16] This is but another way of saying what he says in the words already quoted, that the Sacrifice which is daily offered up in the Church is not other than that which Christ Himself offered, and so has the same formal constituent.

Sacrifice is the supreme act of external worship. As such it lies in the world of sense, and is necessarily a religious rite or ceremony. The salient features of the rite, as outlined in Leviticus, are four: (1) the offering and consecration of the living victim; (2) the immolation; (3) the ceremonial offering, or formal handing over to God of the victim slain by the carrying of the blood into the sanctuary and the pouring-out or sprinkling of it about the altar; (4) the feast upon the sacrifice. The first three, as we gather from the specific directions given by God Himself, are essential parts of the sacrifice; the last is understood to be only an integral part. Moreover, and this is to be noted particularly, ALL FOUR ARE PARTS OF ONE AND THE SAME SACRIFICE. Therefore, when "the Word was made flesh", and "by one Sacrifice perfected forever them that are sanctified" (Heb. 10: 14), He fulfilled as Antitype the law laid down by Himself, which "had the shadow of the good things to come". And so He made, in due ritual form, the offering and consecration of Himself as Victim in the Last Supper, was immolated on the Cross, and left His Body and Blood to be offered up evermore on the altars of the Church and given as food to the people. And the offering and consecration in the Supper, the immolation on the Cross, the liturgical offering, or handing over to God upon our altars of the Body pierced for us and the Blood poured out for us—these three are essential parts of the One Sacrifice of our Eternal High Priest. Therefore, according to the law of sacrifice laid down by Himself, and His express purpose in instituting His Sacrifice, the offering and consecration in the Supper are an essential part of the One Sacrifice, and the immolation on Calvary is an essential part of the One Sacri-

[16] 3a. q. 22, a. 5.

fice, and the liturgical offering in the Mass is an essential part of the One Sacrifice.

From this it follows that the death on the Cross would not have been at all a sacrifice without the offering and consecration in the Supper, continued by Christ's own institution in the Mass. For sacrifice is essentially a religious rite, and lies in the world of sense. But in the world of sense, in the world so far as the senses discern it, the death on Calvary, by itself and apart from what took place at the Supper and what takes place in the Mass, was not a religious rite at all. It was, in form of law, an execution; in fact, a judicial murder. Furthermore, the shadow which the coming Sacrifice cast before in the Old Testament enables us to see that it was not over and done on Calvary; for the ceremonial handing over to God upon Christian altars of the Victim there slain, and the dispensing from these same altars of the same Victim whereby "the handwriting of the decree that was against us" is "blotted out", are still going on, and will go on to the end of time. So Holy Church declares in the very act of offering the Sacrifice, that "As often as this commemorative Sacrifice is celebrated, the work of our redemption is carried on": [17] and most earnestly prays the Lord Jesus Christ, "who didst offer Thyself on the Cross a spotless and willing Victim to God the Father, that the most holy offering of the same Sacrifice may obtain for us pardon for our sins and everlasting glory." [18]

The Mass is, in the eyes of the Church that offers it, not a new sacrifice, not a sacrifice other than that of Calvary, but the offering again of the same Sacrifice once offered on the Cross. I have said that St. Thomas puts in a nutshell the ancient and unchanging faith of the Church when he declares that the Sacrifice which is offered daily on our altars is not other than that which Christ Himself offered. It was only after the Reformation, as I have also intimated, that the Mass came to be conceived of as other than the Sacrifice of Calvary. Cardinal Cajetan, the most renowned commentator of St. Thomas, notes the rise of the new and erroneous notion, where

[17] Secret of the Mass: Ninth Sunday after Pentecost.

[18] Post Comm. of the Mass: Feast of the Spear and Nails.

he says: "Observe that there is an error on this head in that the Sacrifice of the Altar is deemed to be a different sacrifice from that which Christ offered on the Cross, when in truth it is the self-same, just as it is the self-same Body of Christ and the self-same Blood of Christ that are on the altar; but there is a difference in the manner of offering." [19]

It was especially with a view to meet the objections of the founders of Protestantism that Catholic theologians began to put forward theories about the Mass which logically and necessarily led to its being conceived of as other than the Sacrifice of our Ransom. They too readily conceded to their adversaries that the Sacrifice of our Ransom was over and done, and so sought to establish the existence of another sacrifice in the Mass; whereas, according to the law of sacrifice laid down by the Word of God Himself in the Old Testament and His institution in the New, as witnessed to by the age-long tradition of the Church Catholic in the East and West, the Sacrifice of our Ransom, far from being done and over, is still offered up in every place from the rising of the sun to its going down.

Since the Reformation theological science has been at sixes and sevens on this point. It has been at sea, and, I make bold to say, will never fetch port until the helm is put down once more. Theories must be built on the lines of Scripture and Tradition; else they are built on the sand. In the next part it will be shown that existing theories of the sacrificial idea in the Mass, besides defects incidental to them severally, do all of them conflict with the traditional faith of the Church in this, that they make the Mass other than the Sacrifice of our Ransom.

II.

Is the Mass the same sacrifice as that of the Cross? Yes, the Mass is the same sacrifice as that of the Cross. — *Catechism of the Council of Baltimore.*

Is the Mass a different sacrifice from that of the Cross? No.— *Butler's Catechism.*

Are the Sacrifice of Calvary and the Sacrifice of the Mass the same? Yes, there is the same priest, Jesus Christ; the same victim, Jesus Christ; and the same thing done.—*Bishop Bellord's Catechism.*

[19] *Opusc.*, t. 2, tract. 2, de Euch., c. 9.

We, therefore, confess that the Sacrifice of the Mass is one and the same Sacrifice with that of the Cross.—*Catechism of the Council of Trent.*

These words of the Catechism embody the unchanging faith of the Church from the beginning, in East and West. On the other hand, the current teaching of theologians is that the Mass is not the same sacrifice as that of the Cross. True, you will find few theologians who care to say this openly. The bald statement does not sound well. But whether it sounds well or not, it is the only statement that accords with current theories of the sacrificial idea in the Mass. And at least one theologian, who is held, and deservedly held, in the highest repute, a trained logician and skilled to use words aright, has the courage of his convictions, and declares plainly that there is an essential difference between the Mass and the Sacrifice of Calvary. This is the great Suarez.[20] "The thing is plain," he says, "for the sacrificial rite is essential, and it is altogether different. It is not enough that what is offered should be the same, because sacrifice does not consist essentially in the abiding thing itself, but in the action, or that which is done to it. Hence, if the action is altogether different, though the material element be the same, the sacrifice is different." The logic of this last statement is beyond question. In the strict and proper sense the action is the sacrifice. It is the formal constituent of the sacrifice. Hence an essential difference in the action is an essential difference in the sacrifice. Though the priest be the same, and the victim the same, if the action is different there will be, not one and the same sacrifice, but two different sacrifices. In the precise Scholastic phrase, while the same *secundum quid* (in a certain sense) they will be *simpliciter* (essentially) different. A difference that touches the inner essence of a thing is always a difference *simpliciter;* if it does not touch the inner essence, but only the qualities or accidents of the thing, it is a difference *secundum quid.* Thus there is but a difference *secundum quid* between a child and the same now grown to man's estate. And if you are asked whether man and child are the same person, the only true answer will

[20] *De Missae Sacrificio,* q. 83, a. 1, n. 6.

be, Yes; though you may qualify your answer and say that they are simply the same, yet differ in certain non-essential respects, i. e. *secundum quid.* So, if a thing remain essentially the same, and you are required to give a categorical answer—yes or no, without a qualifying or limiting word—to the question whether it is the same, you are bound to say yes, else you will be saying the thing which is not.

Now, the Fathers of the Church say, the great theologians of the Middle Age say, pastors to their people say and teachers of Catechism to the little ones, that the Mass is the same sacrifice as that of Calvary — essentially the same. When asked whether it is the same, Catholics have always been taught to answer, yes; never, no. On the other hand, current theories about the Mass logically require those who hold them to answer the question with a categorical no; nay, they lead the writer in the *Catholic Encyclopedia* so far out of the beaten way of Catholic thought as to affirm that, while the Sacrifice on the Cross is the Sun of the redeemed world, " the sacraments and the Mass are only the planets that revolve round the central body ". I take it that the Catholic Church has always believed the Sun suffered momentary eclipse on Calvary only to shine the more brightly after in every place and time. In the very act of offering Holy Mass, she prays: " May this holy and spotless evening Sacrifice sanctify us, O Lord, we beseech Thee, which Thy Only Begotten Son offered up on the Cross for the salvation of the world." [21] And again: " Grant, we beseech Thee, O Lord, that this Sacrifice may profit the soul of Thy servant, by the offering of which Thou didst set the whole world free from the bonds of sin." [22] In the thought of the Church, as she offers her great Sacrifice, the Mass is not a planet that shines with borrowed radiance, but the very Sun itself which still sheds its light and warmth upon all the earth.

We have seen that sacrifice in its essential concept involves a real destruction or immolation of the thing offered. In the law of sacrifice that God Himself has laid down, a law that " had the shadow of the good things to come ", He requires

[21] Secret of the Mass: Feast of the Spear and Nails.
[22] Secret of the Mass *pro uno defuncto.*

this, and certainly we cannot require less. Now, the exigency of the theories put forward by post-Reformation theologians has led to the framing of new definitions of sacrifice, in which the element of destruction is whittled down into "quasi-destruction", or "equivalent destruction", or "moral destruction", i. e. destruction in the moral estimation of men, or "real transformation", which is the way the *Catholic Encyclopedia* has it. Upon this last it is obvious to remark, in passing, that there is no real transformation of the Victim in the Mass, the only real change being that wrought in the elements of bread and wine by transubstantiation.

There could scarce be a more signal instance of the fallacy of begging the question than is involved in these definitions. They are simply made to order. The Mass is proved to be a real sacrifice by means of a definition into which there has been quietly smuggled the notion that there is no need of a real destruction of the victim. De Lugo [23] seems to be alive to the necessity of squaring with Scripture his theory of a moral immolation, and so seeks a parallel for his "status declivior" (state of exinanition or emptying out) in the libation of the ancients. Franzelin, following in his footsteps, reckons libation a destruction in the moral estimation of men, and argues that, as it was a true sacrificial destruction, so also is the exinanition of our Lord in the Holy Eucharist. But there is no real parallel between the two cases. In the case of the "status declivior", the destruction is moral only, in the world of faith, invisible, not objective and real; in that of the libation it was physical, in the world of sense, visible, objective and real. Wine poured out on the ground no longer conconserves its species, but is dissolved and absorbed by earthly elements. True, the destruction is not instantaneous, but neither is the slaying of an animal by the shedding of its blood. De Lugo himself [24] cites with approval the statement of Bellarmine that "a true and real sacrifice requires a true and real destruction of the thing sacrificed", and uses it to confute the theory of Vasquez, forgetful for the nonce that it confutes his own theory as well. Of course the presence of the Body and Blood of Christ under the forms of bread and

[23] Tom. 4, disp. 19, sect. 5, n. 65. [24] Ib., sect. 4, n. 57.

wine is true and real, but the destruction is moral only. It is of faith that Christ Himself is the Victim of the Sacrifice, and the act of consecration which puts Him in the state of Victim is not a true and real destruction of Him, but, as Suarez has it, a true and real production, or placing of Him as Victim upon the altar.

Within more recent times certain theologians have sought wholly to eliminate from sacrifice the element of destruction. They argue that since we know with the certainty of faith that the Mass is a true sacrifice, and since there is no real destruction of the Victim in the Mass, real destruction cannot be an essential element of sacrifice. Even if we were to grant the validity of this argument, we should know the Mass to be a true sacrifice by faith only, and there would remain the difficulty of squaring our faith with Scripture, as well as with the consensus of mankind; for " the idea of kenosis ", as the writer in the *Catholic Encyclopedia* justly observes, " in the minds of all men is intimately linked with the notion of sacrifice ". But the validity of the argument is not granted. It assumes the Mass to be other than the Sacrifice of Calvary, whereas it is one and the same. " Thus ", in the words of Father Rickaby,[25] " the Crucifixion it is that makes the Mass a sacrifice. The Mass is a sacrifice precisely by representing before God the Crucifixion;" and I would add, by bringing, in a real as well as liturgical way, into the Christian sanctuary and handing over to God on the altar the Body and Blood of the Victim slain " without the gate "—this, too, *vi verborum*, by force of the very words of the first consecration and offering, for Christ Himself it is who still consecrates and offers.

Sacrifice, as being an act of external worship, lies in the world of sense. Hence not only the thing offered, but that which is done to the thing offered, viz. its immolation, must be sense-perceptible. But neither the mystic nor the moral immolation of the Victim in the Mass is perceptible by the senses. It belongs to the domain of faith, and is perceptible only by the faith-illumined intellect.

It may be urged that neither is the Victim in the Mass sense-perceptible, and that, as the Body and Blood of Christ

[25] Loc. cit.

are offered *in specie aliena* (in the guise of some other thing), a mystic immolation is enough to constitute a real sacrifice. To this it is replied, in the first place, that, as the Mass is not other than the Sacrifice of Calvary, but the continuation and commemoration of it in every place and time, it was constituted a sacrifice once for all by the visible offering and consecration of Himself as Victim which the High Priest made in the supper-room, and the subsequent visible immolation on Calvary. True, that consecration was a mystic rite, and the offering of the Body and Blood was made *in specie aliena*; but while not visible as an immolation, it was visible as a ritual offering.

In the second place, that which is no longer capable of being really immolated *in specie propria* (in its own guise) is no longer capable of being really sacrificed, supposing, that is, a new immolation to be required here and now to constitute it a real victim. It is no longer *apt matter for immolation*, as St. Thomas expresses it, where he says that Christ's mortal body (*caro Christi*) "from the fact of its having been passible and mortal was apt matter for immolation".[26] Moreover, that which is incapable of being really immolated in its own guise, must, if it is to be a victim at all, at least be immolated in the guise of another thing after the manner of immolation proper to that other thing. For, as Bellarmine pointedly observes, "the change which is set down as the formal constituent of an external and sensible sacrifice must itself be external and sensible".[27] But there is no real destruction of the species of bread and wine in the Mass, if you except that which is involved in the partaking of the Body and Blood by the priest, which is not a sacrificial act of destruction—not the sacrifice proper, but the feast upon the sacrifice. Lastly, the essence of the Mass is in the consecration. But the words of consecration, which effect what they signify, are not destructive of the Victim, but productive of it. They place the Victim, slain once for all on Calvary, in such state and under such form that it may be offered anew to the Father and given to priests and people for their spiritual nourishment.

[26] 3a, q. 48, a. 3, ad 1*um*.

[27] *De Missa*, l. 1, c. 27.

Consider, moreover, that the mystic immolation, or death, is not a different formal constituent from the real immolation or death, of which it is the image and shadow. *Look at an image and you look at the thing represented by it—Motus in imaginem est motus in rem per imaginem representatam,* is a saying honored in Scholastic philosophy; and I take leave to observe, in passing, that if the philosophy of the schools had not undeservedly fallen into disrepute about the time of the Reformation, the ground would not to-day be cumbered by so many conflicting theories about the Mass. An image is intrinsically and wholly relative to the thing of which it is the image, and has its whole significance, its whole value, its whole *raison d'être*, from the thing. So the mystic immolation in the Mass has its whole significance, its whole value, its whole *raison d'être*, from the real immolation on Calvary, and coalesces with this *in unam rationem formalem* (into one formal constituent). It does not, therefore, by itself make the Mass a real sacrifice, but is merely a finger-post to point those who have faith in the "mystery of faith" to the real immolation which once for all made the Mass a sacrifice.

Nor does it avail to say that since sacrifice is *in genere signi*, the mystic immolation may serve as an adequate symbol of the supreme worship due to God alone. It is true that sacrifice is *in genere signi*, but this is its generic definition only, not its specific. There are signs and signs. There is the speculative sign, and there is the practical sign, and there is the liturgical sign or symbol, which is sacrifice. The first merely signifies; the second effects what it signifies; the third by effecting signifies. By the slaying of the victim and handing over to God of the victim slain is symbolized that which man owes to God as Lord of life and death. But it must be a real slaying and a real handing over to God of the victim slain, else we have only the shadow of a sacrifice, not the reality. Now, in the Mass we have both the shadow and the reality—the shadow in the mystic slaying, the reality in the real slaying on the Cross, which still operates in the Mass, having, as St. Thomas says, everlasting efficacy, and in the real handing over to God of the Body and Blood of the Victim slain "without the gate". And this is the strictly liturgical part of the sacrifice, for the slaying of the victim is but the physical basis of it, so to say.

That great Scholastic theologian, Cardinal Cajetan, and, long before him, his greater master, St. Thomas, pointed out that the mystic immolation is not a distinct *ratio formalis* from the real, and that this it is which makes the Mass a real sacrifice. Says the former: "Though there is a difference in the manner of offering, yet because this mode, to wit, of unbloody immolation, was not instituted as a disparate mode of immolation, but only as having a relation to the bloody immolation on the Cross, hence it is that, as with the wise and the discerning, *where one is solely on account of another there is but one only*—hence, I say, it is that it cannot, in the strict sense, be affirmed that there are two sacrifices, or two victims, or two immolations, whichever you may choose to call it, in the New Law, because there is a bloody Victim, Christ on the Cross, and an unbloody Victim, Christ on the Altar." [28] St. Thomas puts to himself this objection, where he inquires whether Christ is immolated in the Mass: "It is written (Hebr. 10) that Christ by one sacrifice hath forever perfected them that are sanctified. Now, that sacrifice was His immolation. Therefore Christ is not immolated in the celebration of this mystery." [29] His answer is that in the Mass there is a twofold immolation, one in the strict and proper sense, the other mystic (*duplici ratione celebratio hujus sacramenti dicitur immolatio Christi*), and that, as there was also a mystic immolation of Christ in the sacrifices of the Old Law, it is the real immolation which makes the Mass the distinctive Sacrifice of the New (*sed quantum ad secundum modum proprium est huic sacramento quod in ejus celebratione Christus immoletur*). Now, the real immolation, which St. Thomas says is in the Mass, because it still operates there, took place on Calvary. So, in the sacrifices of the Old Law there was only the shadow, for the real immolation was yet to be; in the Sacrifice of the New Law there is both the shadow and the reality, for the real immolation has taken place, as is shadowed forth in the Mass, and the Body and Blood of Him who has become a Victim evermore in virtue of that real immolation are really

[28] *Tract. 10 de Missae Sacrificio*, c. 6.

[29] 3a, q. 83, a. 1.

offered to God on the altar under the forms of bread and wine, and given as food to the people.[30]

[30] There is a passage in Petavius (whom Alzog speaks of as, "beyond all question, the most learned theologian that the Society of Jesus has produced," and whom I remember hearing the late Cardinal Satolli, then simple Professor Satolli of Propaganda, call "un torrente di erudizione"), which bears out this idea of the Mass as at once the shadow and the reality of Calvary, in the most formal sense. For he makes the bloody immolation on the Cross to be the true energizing principle, so to say, and real "ratio" of the bloodless renewal and memorial of it on our altars. And what is more, in this he is but setting forth—as who was better fitted to set forth?—the teaching of the Fathers, both in the East and in the West. First he cites those striking words of St. John Chrysostom: "Quid igitur (inquit). Nonne quotidie nos offerimus? Offerimus quidem, sed ita ut commemorationem mortis ipsius faciamus. Atque haec oblatio una est, non plures quoniam semel est oblatus: quemadmodum illa quae in sancta sanctorum est illata. Haec enim figura fuit illius, et ista illius. Si quidem eundem semper offerimus; hoc est, non alias ovem alteram; alias aliam; sed eandem perpetuo. Itaque unicum est sacrificium." Whereupon he observes: "The other Greek Fathers, Theodoretus, Theophylactus, Œcumenius make the same answer (to the objection that the Eucharistic Sacrifice is offered again and again) in their commentaries on Heb. 10; which is worthy of note. For the Sacrifice (of the New Law) is not multifold (multiplex), but one, and the same often renewed. In the Old Law there were many sacrifices because there were many victims, the one independent of the other; to-day a lamb, or sheep, or steer was immolated; to-morrow another and different one. But in our Sacrifice the Victim that is offered is one and one only, namely, Christ, nor is He slain (jugulatur) each time. Once for all on the Cross was there offered by the alone High Priest, Christ, the primary and bloody Sacrifice which continues to put forth (diffundit) its virtue and efficacy unto all ages. The daily oblation of the Church, which is without blood-shedding, is but the reiterated commemoration of that one and same Sacrifice. Hence it is everywhere spoken of as *anaimaktoi thusiai;* as here by Theophylactus and Œcumenius. For which reason it is, by Christ's own institution, *anamesis,* and a true commemorative Sacrifice, that is, *thusiai anamnesikai,* inasmuch as it really contains the Victim that was immolated on the Cross. It is not a bloody sacrifice, but the image and symbol of the one and single oblation; just as the Sacrament of the Lord's Body and Blood is, at one and the same time, the reality, in that it really contains Christ's Body, and the symbol of that reality; for the Body as there contained is present in a different way from that in which it was offered on the Cross."

And a little further on, after citing several passages from St. Cyprian:

"Hence you see that our Sacrifice is but a calling to mind or commemoration of the Sacrifice offered on the Cross, just as the offering that Christ made in the Last Supper and instituted for the after time, was a commemoration of the same Sacrifice on the eve of its being offered up (offerendi ejusdem commemoratio). For this offering (oblationem), too, Cyprian calls a sacrifice, whereof ours is the likeness. Both carry the symbol of that one and bloody oblation, together with the presence of the Victim, in substance and in reality, as it is said, not in shadow only and in type."—De Incarnat., lib. xii; x. xiv, n. 14-15.

So, too, Cardinal Perronius, cited by the Continuator of Tournely: "The daily oblation of the Church carries at once the reality and the symbol of the Sacrifice of the Cross; the reality in the essence of the victim, the symbol and figure in the act of immolation." Note that the formal identity of the Mass with the Sacrifice of Calvary is here affirmed by necessary implication. The mystic immolation is looked upon as making the Mass a sacrifice only in "symbol and figure".—Instit. Theolog., t. 4, p. 666.

Setting forth in his *Symbolism* the Catholic conception of the Mass, Moeh-

If the Last Supper had been a finished sacrifice, other than and distinct from that of Calvary, the Mass would be the continuation of that sacrifice. But the whole Christian world has believed, from the first, that the Mass is the continuation of the Sacrifice of Calvary. Either, then, the whole Christian world has been astray on this point from the first, or any theory which makes the Mass to be other than and distinct from the Sacrifice of Calvary is to be set aside as in disaccord with the belief of the Christian world.

It is of faith, again, that the Mass is a propitiatory sacrifice, and it is at any rate theologically certain that its value as a propitiatory sacrifice is infinite. But if the Last Supper had been a finished sacrifice, it, too, would have offered to God a satisfaction for sin that would have been infinite. It would therefore have made more than ample satisfaction for the sins of the world, and so would have "blotted out the handwriting of the decree that was against us". But it is also of faith that it was on the Cross this was done. Hence any theory that makes the Mass other than the Sacrifice of our Ransom is in conflict with the faith of the Church.

Nor let it be said that the Last Supper would have redeemed the world had it not been decreed that "without the shedding of blood there is no remission"; for the point is that the satisfaction would really have been made in the Last Supper,

ler says that, "instead of supplying the bloody sacrifice of the Cross with some heterogeneous element, it brings that sacrifice in its true integrity and original vitality to bear the most individual application and appropriation throughout all ages." A few pages back, he cites a striking testimony of the belief of the Schismatical Greek Church in the formal identity of the sacrifice now offered in the Church with that which Christ once offered on Calvary. It consists in a recantation, made before a Synod of Greek Bishops in the twelfth century, of a false opinion regarding the Mass held by Soterich Panteugone. He maintained that the Mass was a sacrifice only in an improper sense, basing his contention, as would appear from the words of the recantation, on the Scripture statement that Christ was offered once. I quote the translation as given in a footnote to the English edition of the *Symbolism* (Third Edition, The Catholic Publication House, New York, p. 233), where the words of the original Greek are also given:

"I agree with the holy Synod herein, that the sacrifice now to be offered up, and once offered up by the only-begotten and incarnate Word, was once offered up, and is now offered up, because it is one and the same. To him who doth not so believe, anathema; and if anything hath been found written in refutation hereof, I subject it to the anathema."

This undoubtedly is the *sensus Ecclesiae Catholicae*. And it is quite clear, that the sacrifice that "was once offered up", cannot also be "now offered up", unless there is an identity in the formal sense.

whereas it is of faith that it was not made there. Besides, if the mystic shedding of the Blood in the Last Supper had been in itself a real sacrifice, the text quoted above would have first found its application there, whereas it is certain that it did not find its application there at all. Therefore the mystic shedding did not constitute a real sacrifice, and was nothing in itself apart from the real.

The Victim offered to God in the Mass and given as food to the people is, of course, the Victim of the Sacrifice that is now and here offered. But it is the age-long belief of Christians that the Victim offered up to God in the Mass and dispensed to the people is, as St. Augustine has it, "that Victim whereby the handwriting that was against us is blotted out",[81] i. e. the Victim of Calvary. Therefore the Mass is not other than the Sacrifice of Calvary, but is the continuation, commemoration, and application of it; and any theory which implies it to be other contradicts the age-long belief of the Church.

When our Blessed Lord offered to His Father in the Last Supper His Body and Blood in such wise that they appeared as if in death, He plainly gave us to understand that what He offered was the death He was next day about to undergo. Therefore the liturgical offering made in the Last Supper, and continued in the Mass, was the offering of His death, or—which is the same thing—of the life He gave as a ransom for many. And it became a finished sacrifice only when that life was actually laid down. Hence St. Cyprian declares that, "The Passion of the Lord is the Sacrifice that we offer"—Ep. 63, n. 17, for that is the Sacrifice the Lord Himself offered, and ours is not different from His. Hence, too, St. Paul teaches that, in the celebration of the holy mystery, we "show forth the death of the Lord until He come".

Christ instituted the Christian Passover in the Last Supper. Now the Christian Passover is One Sacrifice, and it was consummated by the death of the Lamb on the Cross; "for Christ our Passover is slain" (I Cor. 5:7). St. John (19:36) expressly tells us that the typical Passover of the Jews (Exod 12:46; Numb. 9:12) was fulfilled on Calvary. It follows

[81] Confessions, bk. 9, c. 13, n. 36.

that the Last Supper was not a finished sacrifice, for the Lamb was not yet slain, and that any theory which assumes it to have been is irreconcilable with the plain teaching of Scripture.

"Sacrifice", to quote the definition given by the writer in the *Catholic Encyclopedia*, "is the external oblation to God of a sense-perceptible object, either through its destruction or at least through its real transformation, in acknowledgment of God's supreme dominion and for the appeasing of His wrath". I have already remarked that the only real transformation in the Mass is the change that is wrought by transubstantiation in the bread and wine. Observe, furthermore, that there is in the Mass no sense-perceptible object but these. So long as it is held to be identically the same as the Sacrifice of Calvary, there is no real difficulty in this. For Christ in the Last Supper made the external oblation of Himself as the Victim of Calvary, and as Priest in the Supper and Victim on the Cross was, of course, a sense-perceptible object. But on the theory that the Mass is other than the Sacrifice of Calvary, that it contains within itself as celebrated on our altars all the essential elements of a true sacrifice, there is a difficulty—an insuperable difficulty. For the only sense-perceptible object in the Mass, as celebrated on our altars, is that which is placed on the paten and poured into the chalice. From this it would necessarily follow that the Mass is merely an offering of bread and wine. Therefore, any and every theory that makes the Mass to be other than the Sacrifice once offered on the Cross is *felo de se*, or in plain English, cuts its own throat. There remains but to bury it, without book or candle.

Sacrifice may be considered from a threefold point of view, physical, ethical, and religious. In the physical world, it is a fact or phenomenon; in the ethical, it is a human act; in religion, it is a sacred rite carried out in due form according to liturgical law. As a phenomenon in the physical world, its essential feature is the shedding of blood even to the laying down of life. This shedding of blood gets its distinctive ethical color from the intention with which it is done. Further, it is invested with a religious character by the due following out of an appropriate ritual. From this it appears that the basic element in the Sacrifice of the New Law, viewed as an event of the physical world, was the Crucifixion. This was

the foundation, as it were, on which the Sacrifice was built, and without which it would have neither ethical nor religious value or meaning, on the principle of *Prius est esse quam esse tale—A thing must be before it can be of this or that kind.* In an ethical point of view, the Crucifixion, on the part of those who compassed it, was a murder; on the part of Him who laid down His life for us, was a visible proof of love greater than which no man hath. Yet in this it is not without parallel, for others, too, have out of love laid down their lives for their friends, and the martyrs have shed their blood for the faith. That the Crucifixion should receive a liturgical character as the supreme act of external worship, it was needful that He who suffered should first have become a Priest forever after the order of Melchisedec, that as such He should have visibly consecrated and offered Himself a willing Victim, and that the Sacrifice of the Life laid down under these conditions should find its final and adequate liturgical expression in the handing over to God of the Body and Blood of the Victim on the altars of the Christian Church within the holy place, with fitting rite and ceremony. Under the Old Law, this was, in a liturgical sense, the most solemn and significant part of the sacrifice, and was never performed by other than the priests. Whence we may rightly conclude that this also is the most vital liturgical action in the Sacrifice of the New Law. And this it is that we priests perform daily the wide world over, magnifying among the Gentiles the Name of the Lord of hosts by the offering of a Clean Oblation in every place, from the rising of the sun to its going down.

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CLERICAL HUMOR OLD AND NEW.

HOLY men have considered humor to have a high place in the ethics of life. To name but two: Father Faber has expressed the opinion that "an honest, humorous sense of ridicule is a great help to holiness", adding that "perhaps nature does not contribute a greater help to grace than this". And a very different man, George Herbert, writes: "The country parson sometimes represents himself as knowing that

nature will not bear everlasting seriousness, and that pleasantness of disposition is a great key to do good; not only because all men shun the company of perpetual severity, but also for that when they are in company, instructions seasoned with pleasantness both enter sooner and root deeper. Wherefore he condescends to human frailties both in himself and others, and intermingles some mirth in his discourses occasionally, according to the pulse of the hearer."

There are many people, alas, clerics and others, who are quite devoid of the sense of humor; nevertheless, as someone has said, no one has ever yet found a man or woman who admitted the want of it.

Humor is not, as some people fancy, a malicious quality, "depending for its existence upon the discomfiture of others"; and practical jokes which often have a latent if not obviously malicious intention are quite the poorest expression of the ludicrous. They are not veritable humor, which is rather subtle, destitute of violent mirth, and frequently conveyed by the mere twinkle of an eye.

That delightful writer, A. C. Benson, goes so far as to find humor in the mind of the Creator, and he calls our attention to such things as "the peevish mouth and the fallen eye of the place, the helpless rotundity of the sunfish, the mournful gape and rolling glance of the codfish, the furious and ineffective mien of the barndoor fowl, the wild grotesqueness of the babyroussa and the wart-hog, and the crafty, solemn eye of the parrot."

St. Basil, called before an irate magistrate, was told that his liver might be torn out of his body. To which the Saint gave the retort courteous: "Thanks for your intention; where it has been at present, it has been no slight annoyance."

John Wesley had a reputation for cheerfulness. In his *Journal* he writes: "I preached in Halifax to a civil, senseless congregation. Three or four gentlemen put me in mind of the honest man at London who was so gay and unconcerned while Dr. Sherlock was preaching concerning the Day of Judgment. One asked: 'Do you not hear what the Doctor says?' He answered, 'Yes, but I am not of his parish!'" At Pembroke, being much disturbed by the levity of the people, he wrote: "Some of them came in dancing and laughing, as

into a theater, but their mood was quickly changed, and in a few minutes they were as serious as my subject, Death. I believe, if they do not take care, they will remember it for a week!"

Nicholas Burke, better known as Father Thomas Burke, O.P., the great Irish patriot and preacher, was a man of quick wit and humorous speech. His father, Wat Burke, was a baker, his mother, as he said, being a "McDonough from Connemara, a stock that is as purely Irish as ever was that of Hugh O'Neill or Red Hugh O'Donnell—as fiery in temper as ever St. Columbkille was, and he was a true Irishman—as poor as England could make them, and God knows, that was poor enough—as proud as Lucifer, and as Catholic as St. Peter." He had a keen sense of humor even as a boy. On one occasion when serving as acolyte something that occurred at the altar made him laugh, whereupon a Dominican nun who had seen the seeming irreverence brought him into the Convent and gave him a good thrashing. He returned sobbing to his mother, and she exclaimed, "Oh! my blessed boy, did the spouse of the Lord lay her hands on you?" After many years the nun and mother met, as Father Burke remarks in one of his letters; and the mother called the boy and said: "You ought to throw yourself on your knees in gratitude to this good nun, who by her correction has helped to make you what you are." Mrs. Burke was undoubtedly a woman who believed profoundly in the efficacy of corporal punishment, two special occasions of which remained deeply impressed on her son's memory. After a boyish prank which Nicholas fully confessed, Father Rush, who had seen part of the fray, took him home and urged his mother to keep her boy more indoors. On the priest's retiring, Mrs. Burke conducted Nicholas into an inner room where, after locking the door, she knelt and began the prayer, "Direct, O Lord, our actions," etc. "When I saw my mother enter the room," said Fr. Burke, who himself tells the story, "make the sign of the cross, and solemnly invoke the light of the Holy Ghost to direct her, I knew I could expect no mercy. I never got such a beating as that directed by the Holy Ghost, and I have never forgotten it." Indeed, it is recorded by his biographer that Father Burke said at Tallaght that he never afterward

heard or recited this prayer without the sensation of a cold thrill between his shoulders.

On one of his numerous visits to Rome, Cardinal Wiseman made the acquaintance of the young Burke, who was then at Santa Sabina, that most attractive of Dominican churches on the heights of the Aventine, overlooking the Tiber, and once the home of the great St. Dominic himself. The Cardinal conceived a profound affection for the young novice whose ready wit, spirit of "jest and Irish fun played incessantly around a nature as open, artless and sincere as a child's", and he predicted that he had "a wondrous power of inspiring love", and would yet become, as he did, a great priest.

It is recorded of Father Burke's first year in England, where he was sent to act as Novice Master in the Convent at Woodchester, that he was never seen to smile. But when his sojourn in England came to an end much is told of his unquenchable humor, which came eventually to the fore. "Part of his generous plan", writes his biographer, "was to utilize the gifts of wit and humor with which he was endowed by spreading around him some alleviation of the cares and woes of life. . . . Although he regarded it a fundamental law of gravity in a religious 'Never to laugh at your own jokes', nevertheless when surrounded by clerical listeners his stories often gathered piquancy from the infectiousness of his laugh."

Father Tom had a great fondness for riding on the top of an omnibus. Once when doing so after a long church service in Dublin, he produced his Breviary, and was soon deep in its contents. A well-known Evangelical, sitting near by, took upon himself to comment upon the act. "The Lord tells us", he said, "that when we pray we should not be as the hypocrites, who love to pray in public and at the corners of streets that they may be seen by men. Now," he added, "when *I* pray, I enter into my closet, and when I have shut the door, I pray in secret," alluding to our Lord's words (St. Matthew 6:6). Without looking up, Father Burke replied aloud, "Yes, and then you get on the top of an omnibus and tell everyone all about it." This incident recalls an episode in the career of Vicar General, afterward Cardinal, MacCabe, who disapproved of priests riding on top of a 'bus as undignified. Having seen Father Dan O'Keefe, of St. Paul's, traveling out-

side one of the aforenamed vehicles, he addresses to him a brief note: "Dear Keefe, I have seen you on top of a 'bus! Get on the inside in future." Father O'Keefe, described as a rough diamond, replied by return mail: "Dear Cabe, I have often seen you on the top of a horse. Get thee henceforth inside the animal."

Tallaght, where Father Tom was always at home, had an old and infirm pastor, who had worked well in his time but had grown too old for labor of any kind. This priest was informed by his Ordinary that "really he must preach". The old man, as Father Burke describes him, attempted to do so, but naught except coughs and groans were the result of the effort. The Archbishop thereupon told him to get a book and read an instruction to the people. Father Burke tells how the old pastor got a book called "The Mirror of the True Religious; or the Glories of the Mission" and read it to the congregation. It was amusing to see Father Burke impersonating the old pastor, doubled up with lumbago, and reading aloud the "Mirror", whilst an acolyte held a candle to assist him. "St. Francis lived on bread and water" (groan) "and slept on the floor" (groan); "and when the Saints had so much to do to save their souls, how much more ought ye to do?" The book was of the Jansenistic sort and Father Burke afterward discovered that it had been placed on the Index.

One day at the end of Lent some visitors entered to inspect the Tallaght Convent grounds belonging to St. Mary's. A remarkable legacy from Protestant Archbishops who had lived there attracted their attention. It was a pyramid of the vertebrae of a whale and was placed, by way of adornment, on one of the wide walks. Coming on Father Tom who was walking slowly along in a meditative vein, one of the visitors asked him what the very large bones represented. "Certainly, Ma'am. Those are the remains of the very large whale which Jonas swallowed—a terrible fellow for fish." None of the party at the time noticed the ludicrous inversion of the Bible story, but it caused much amusement later on.

A biographer of Father Burke's refers to his fondness for practical jokes, in which he recalls some peculiarities of Sydney Smith, Sir James Macintosh, Dickens, Moore, Lever, Hook, etc. Canon Walter Murphy was a man so precise and

natty that Father Tom often made him the polished peg whereon to hang his jokes. Archbishop Cullen, from his long residence in Italy, was always amused by Father Burke's pictures of Italian life, including that of a quack dentist from Tuscany who with falsetto voice and bray of trumpet frequently came down the Piazza di Sant' Agnese at Rome and implored all sufferers to avail themselves of his skill. On one occasion he described the Canon sitting down in the Piazza, where the dentist had taken up his quarters and invited the passers-by to patronize his art of extracting teeth. He had a way of encouraging his patients by exhibiting a bag crammed with trophy tusks, including the tooth of Melchisedek. The dialogue between the dentist and the Canon in mingled Italian and French was imitated to perfection by Father Burke, who, starting up, would pretend to get behind the Canon's chair to hold his chain and extract the delinquent tooth.

When at San Clemente some Irish ladies asked him to cicerone them about Rome, which he did for many days. His appearance was not very attractive, and he was usually wrapped in a cloak much marked with mud splashes. When his friends reminded him that in this he resembled St. Dominic, who wore "a black cloak showing marks of long journeys through wind and rain", he answered drily, "Ah, Rome is a grand place for those who don't care to be clean."

The Bishop of Dromore, witnessing on one occasion Father Burke's exuberance of spirits, thought it "unworthy of the priestly dignity!" "If it were not for this blemish," he said, "there is no distinction to which your talents would not entitle you." The holy and clever Dominican replied: "I have often heard *you* express regret that you had ever been made a bishop. If your Lordship had followed my example and had a little more fun in you, that burden would never have been laid on you."

When in America his eloquence made him very popular. On once occasion he found some difficulty on account of the crowds in getting into the hall where he was to lecture. After being jostled about for some time he was hustled into a blind door between the pillars, and a big fat Irishwoman placed herself in front of him. After a while he said, "My good woman, will you try to let me get past you?" "Don't bother

me," was the reply, with her head over her shoulder; "what are you better than anyone else?" "My good woman, there won't be any lecture if I can't get in; I'm Father Burke." "*You*, Father Burke!" she exclaimed disdainfully, and with her elbow gave him a dig as she made the un-Christian remark, "Go to the devil!" Father Burke said she hit him right in the pit of the stomach and took away his breath. Fortunately Captain Byrne, in charge of the police, saw his Roman collar and made way for him, and he came down to the steps of the Lecture Hall hardly able to speak.

Father Burke tells the following ludicrous incident occurring to him while traveling in Galway. "I found myself alone in the train with a sallow, solemn-looking man. For two hours we did not exchange a word. The coils of a muffler concealed my identity. At last my companion broke the ice by a question. 'Where might you be going?'—'To Galway. I am the son of Wat Burke, the baker.'—'And do you follow his trade?'—'No.'—'Where do you live?'—'No fixed place; I'm here to-day and away to-morrow.'—'Why don't you live with your father and mother?'—'Because I have made a vow never to live with them.'—'Young man, I am shocked. Do you drink?'—'Sometimes.' My fellow-traveler turned away his head in disgust and remained looking out of the window at the opposite side until we reached Galway. Here he got out without bidding me goodbye."

A convert lady who hoped that he would write her in the style and length of his sermons, inquired of him what she should do to become a true religious. The reply, short and good, was: "Be as humble as a door-mat and as pliable as a plate of porridge."

Once when Father Burke was going to Cork he met, in a crowded railway carriage, a man who, repeatedly slipping his hand into an inside pocket of his coat and drawing out a bottle, went on drinking drams, which made the Father fear that he might soon become unpleasant company. The next time the man took out the bottle, Father Tom dryly remarked: "Your mother must have died very early, sir?" The man gazed at him in surprise. The priest continued: "It is quite plain you were brought up by the bottle." As all present laughed, the man, feeling ashamed, put the bottle by and left it undisturbed.

Another story he tells is of an old priest who was in the habit of getting into a brown study, forgetful of things around him. On one occasion of a visit to a convent in Meath he seemed so lost in thought that the Reverend Mother offered him "a penny for your thoughts". "They are not worth a penny, for I was thinking of you," was the old priest's reply. "And what were you thinking?" "What a quantity of relics you will cut up into when you die." The Superioress, it seemed, was of a weight much above the average.

Among the clerical humorists of Ireland, Father James Healy stands out prominent. Dr. Mahaffy describes him as follows: "His outward presence expressed perfectly the soul within. It would have been a common face but for the uncommon qualities which marked it, for it was broadened with smiles, lit up with a twinkling eye, refined by the thin nostril and mobile lips, which told of his delicate perception and ready utterance — an utterance rich with the flavor of his origin. He was never at a loss for a kindly word. To meet him in the street was like passing suddenly into sunshine."

Despite his habitual humor, Father Healy was possessed of a deep sensuality and a wonderful spirit of self-sacrifice. During the cholera in Dublin in 1849 his devotion to the dying was remarked by all. Between breakfast and dinner, and during the six years when he lived in Smock Alley, he worked hard among the poor and sick, bringing not only consolation, but cheer and encouragement, to the poor. After that time Archbishop Cullen transferred him to the curacy of Bray, in County Wicklow, which in those days was very different from what it is now. One stormy winter evening just as the tired priest had settled himself to rest before a blazing fire and the companionship of a book, his servant came in to call him. Tom Byrne, he said, fond of drink and in the habit of beating his wife, was just then on one of his escapades. In a very short time Father Healy reached Byrne's cottage, who however in the meantime had been quieted by the neighbors and was lying on the bed in a maudlin and exhausted state. Father Healy tried to arouse him by calling him a ruffian and other uncomplimentary epithets. Byrne, however, who knew his pastor and who was himself of a humorous turn, remonstrated in gentle tones, full of contrition, whispering, "Go

away, your reverence; I'm not in a fit state to listen to your holy advice."

On one occasion when a pretty child was proudly shown him by her mother, he remarked, "My dear child, you'll have a blue look-out as long as you live!" The mother's face at first clouded, but immediately after brightened up when she saw the smile on Father Healy's face, for the child had blue eyes.

As chaplain to a convent school at Bray, it was his duty to hear the confessions of the children. A little penitent, but now a mature matron, states that, having on one occasion mimicked Father Healy, she felt bound to confess the action, but shrunk in agony from doing so. At last she succeeded in intimating that she had applied a disrespectful nickname to one of God's anointed. "If you mean me, my child, you are at full liberty to call me any name you like, from a donkey to an elephant," said the ghostly adviser.

Father Healy, who respected Catholics and Protestants alike, was surprised at the curious cases of bigotry which he often encountered among his own people. A woman once complaining of the drunkenness of her husband, his rude ways and his inveterate habit of cursing, Father Healy asked her, "Is he Catholic at all?"—"It's too good a Catholic he is, your reverence; he'd knock the head off every Protestant in the town if he'd only got the chance." One day, Chief Justice Whiteside, on hearing Father Healy say grace at the table of the Protestant Lord Chancellor, remarked, "If William III could hear a Roman Catholic priest repeat that prayer in the house of the Keeper of the Great Seal, it would almost make our glorious deliverer turn in his grave!"

A barrister friend, Dan Griott, on learning that the parish priest of Little Bray had received a curate, went to Father Healy and asked: "Father James, have you really got a curate?"—"Yes."—"And where do you keep him?"—"I keep him where all curates ought to be kept—at a distance."

On one occasion a friend remarked to Father Healy: "You are a P.P. and you cannot go higher." "Aye, I could be suspended," answered the witty priest.

Father Healy tells the tale of returning by the fast train for Bray after dining at Dublin Castle. He was noticing with

anxiety, as the express shot past several stations, that it rocked very persistently from one side to the other. "Make yer mind aisy, yer reverence," quoth an old woman to Father Healy, who had put his head out of the window in hope of discovering the cause; "it's *my* son Jim who is driving the engine to-night, and when he has a drop in him he would as soon dash on to Wicklow as not."—"But," said he, feeling anything but at ease, "are you sure he can drive?"—"Af coorse; wasn't he postilion at the Hotel for five years?"

An Evangelical gentleman, talking to Father Healy one day in the train just after it had left Bray, remarked: "How sad are the privations of the poor! I am sure you feel acutely for those of your own flock. See that little girl with the attenuated leg, picking cockles yonder."—"Oh, sir," remarked the priest, "you couldn't expect that so small a heifer could have a big calf!"

A country priest suffering from chronic dyspepsia was staying at Bray for the cure. One day he went for a walk with Father Healy. "I have derived relief from taking a tumbler of water fresh from the tide," he said. "Do you think I might venture to take a second?" Father Healy put on the solemn expression known as his "considering cap", and said at last, "Well, I don't think a second would be missed."

Someone asked: "As you are well up on Bible points, Father Healy, what is the difference between the cherubim and seraphim?" "Well, I believe there *was* a difference between them a long time ago, but they have since made it up."

The oddity and hospitality of his dinners could never be forgotten by those who had been his guests. One of these writes: "The numbers varied—sometimes eight, ten, twelve, even fourteen. A great variety of guests met at his table. I have sat there at the same time with Prince Edward of Saxe-Weimar, Lord Powerscourt, Monsignor Persico, Archbishop Walsh, Lord Morris, Chief Baron Palles, and others. His friends were always delighted to be there, and he was delighted to have them. One servant cooked the dinner and brought it to the table, and it was impossible to tell how the service at dinner was being conducted. Once, I remember, when some officer of the Guards was dining with him, he looked round for a servant to take his coat and hat when he

entered the house, and the host came forward smiling, saying: "You know, those footmen of mine all gave me notice and left on the spot when they heard you were coming!"

Sir Redvers Buller dined with him on one occasion when the other guests were Archbishop Walsh and eleven priests. Sir Redvers made a slight start when he saw he was the only layman. "Never mind," said Father Healy, "the soutane is not worse than the Soudan."

Once Father Healy was asked how he would describe a Scotsman, and in answer, assuming as he spoke the Scot's accent, said: "A Scot is a mon wha keeps the Sawbath and iverything else that he can git."

Father Healy, a thoroughly temperate man, on one occasion ordered a humorous cabman at Bray, known to indulge in an occasional drop, to call for him after dinner at the house of a friend. On the jarvey's arrival, Father Healy was grieved to notice that he was not quite sober. "Drunk again, Peter," muttered the priest. "Well, to tell yer the truth, yer reverence, I'm a *little* that way myself!" When telling this story he used to add another of Canon Harold of Ballybrack, who, on being driven home by a jarvey on a very wet day, gave him a glass of whiskey. "What do you think of that stuff?" asked the Canon. The man smacked his lips in appreciation, answering: "If your reverence had some of this in the holy water font, you'd never have to lecture us on being late for Mass."

With all his drollery, quick wit, and delight in all that was really humorous, no one was keener or more sensitive than he as to the quality of joke permissible among Catholics. Priests, it is said, "know better than anyone else where 'Danger' is written up, and while they enjoy a good skate on the slippery surface of wit, they will keep off that part where the ice is thin between fun and sin." One of his many friends, a lady of rank and vivacity, sent to him in bad taste and utter misconception of the character of the man, as a Christmas card, a picture of a French abbé imparting to cherry lips a kiss, not necessarily of peace. He thus acknowledged this missive: "The Rev. James Healy presents his complimetns to Lady ———. He considers her card libellous, and has therefore placed it in the hands of his solicitor." A friend who chanced

to be with him when the card came, offered the weak suggestion that perhaps it might be better not to resent it, as the sender was a lady of rank. "But her offence is rank, too," he replied, quoting Shakespeare. The lady, who happened to be at the court of the Lord Lieutenant's wife, sometimes called Vice-Queen, when she next met Father Healy, made some allusion to the card. He merely said, "Oh, you are in the vice business, too," and turned the conversation; but long after, he expressed his estimate of the sender by asking, "How is that hussy, Lady Kilgobbin?"

Father Healy is described as being uniformly bright in society, but if those in whose company he was were too dense to see a joke, he did not waste his humor on them. If attempts to draw him out did not please him, he knew the right kind of reply to make. He also noted anything approaching a *double entendre*, and it is on record that he has left the room when an objectionable story was touched on.

When a priest on one occasion apostatized, he remarked that changes of church were "due to either Punch or Judy".

A barber once, in shaving the Father, had a very trembling hand. "There now, you have cut me! ah, whiskey, whiskey!" "Yes, yer reverence," replied the barber, who was quick-witted, "it do make the skin tender, don't it?"

Father Healy died at the age of seventy; his funeral "presented a spectacle of public mourning without a precedent perhaps in all our history", wrote the Rev. Joseph Burke.

A good deal of wit is to be found among the sayings recorded of Anglican bishops and clergy generally. In Ditchfield's *Old-time Parson*, a work giving a good insight into post-Reformation church life in England, we find many amusing specimens of clerical humor. Bishop Wilberforce, a man of deep spirituality and great wisdom, had the ready humor which was often useful to him, and was shown when his own heart was sad. He said of himself that he seemed the gayest when most "utterly sad". On one occasion Wilberforce was shown by a clerk in a church a very comfortable "squire's pew", having fireplace, armchairs, etc. The clerk then asked his Lordship if he could suggest anything else to perfect the arrangements, and the bishop whispered to the clergyman who accompanied him, "A card-table!" A workingman one day

asked him if he could tell him the way to heaven. "Take the first turn to the right and keep straight on", was the ready and apt reply. It is from George Cruikshank that the story comes of the Bishop's powers of rhyme, shown once when two guests were playing the game of rhyming on two given words. Cruikshank being able to do nothing with the two given—Cassowary and Timbuctoo—passed them on to his host, who quickly made the following impromptu Limerick:

> If I were a Cassowary,
> On the plains of Timbuctoo,
> I would eat a missionary
> Skin and bones and hymn-book too.

A Lutheran refrain, "The devil is dead," was once being chanted by two Oxford undergraduates as they lounged about the hall of Cuddesdon Palace. Gently walking up to them, the Bishop placed one hand on each head, saying: "Alas! poor orphans."

To Bishop Stubbs of Oxford are accredited many jokes, and he is described as being an historical scholar and teacher besides, and as having a curious personality. "He was so true, faithful and sincere himself that he had a great dread of unreality or of appearing to be in any way insincere, and would often turn into jest some subject which dull-witted, ponderous and earnest people deemed most important. Thus, a fussy clergyman wrote to Bishop Stubbs a long letter, asking his lordship's opinion as to whether it was requisite to have a faculty in order to place some curtains behind the altar at his church as a reredos. The Bishop replied in a letter which did not satisfy the clergyman, who must needs write another long epistle with regard to the subject of his reredos. He received a prompt and curt reply:

> Dear ———,
> Hang your curtains!
> Yours truly,
> W. Oxon.

Bishop Stubbs had a great objection to the complaints which squires and churchwardens brought him about hard-working clergy, whose ritualistic practices gave offence to the

former. On one occasion a layman, having described the observances of his vicar, added: "Why, my lord, before he begins his sermon he actually kisses his stole!"—"Well, well, Mr. ———, perhaps that is better than if he stole his kiss!"

A clergyman once applied to the Bishop for permission to go to the Holy Land for three months. The answer came:

My dear ———,
Go to Jericho!
Yours ever,
W. Oxon.

Although reputed a "High Churchman", Bishop Stubbs did not care much for vestments, and when some ladies wished to embroider him a cope, he was heard to say he would rather have half a dozen new shirts. One day the organ stopped in the middle of a hymn and the Bishop was heard to exclaim: "Blow the organ!" At the close of a Christmastide service, the verger with great solemnity asked, "Have you any further use for the mace, my lord?"—"No, take it away and put it in the pudding," said he. From Canon Beeching we get the following story: "It was the morning after a banquet, and a solicitous friend who had sat beside Bishop Stubbs, happening to meet him, asked if he got home all right. The Bishop looked slightly surprised at the question, but at once added, with an apparent gleam of comprehension, 'Oh, yes, it was only my boots which were tight'."

The aforenamed were not the only bishops noted for apt and humorous sayings. The views of one of his clergy on ritual did not agree with those of Bishop Bloomfield. When on one occasion the clergyman cited the authority of St. Ambrose, he received the following reply:

Sir,
St. Ambrose was not the Bishop of London, and I am.
Yours, etc.,
W. Lond.

Archbishop Magee declared that the holder of the episcopal office should have two qualifications, namely "to suffer fools gladly, and to answer letters by return of post".

A lady once took the same Archbishop to hear an eloquent preacher, who it seems was equally noted for being very lengthy in his discourses. On their return home the lady remarked: "A saint in the pulpit, my lord."—"Yes, and a martyr in the pew," answered Magee.

A sad, mourning widower put upon his wife's tomb: "The light of mine eyes has gone out," and as the bereaved man speedily married again, a bishop—name unknown—suggested another line: "And I have struck another match."

Mr. Ditchfield gives us the following anent Bishop Temple. He was staying at a big house and had to leave by an early train. Time was short and Temple wanted his breakfast. Among the guests was a young man of the foolish type, who, being the only other early riser, thought it necessary to make conversation and amuse the prelate. He began by telling him a wonderful story of an aunt of his who intended to travel by a certain train, but was too late for it. The train was wrecked, and thus the lady's life was saved. "Now, do you not think that her escape was most providential?" asked the young man.—"Can't say—I do not know your aunt," replied the Archbishop in his usual rasping voice, as he gulped down a cup of coffee.

It was Archbishop Magee who complained that, when he stayed with parsons, "they always give me 'The Church's One Foundation' and cold chicken. I hate them both." A bishop of more sentimental turn of mind was recently staying with one of his country clergy. About the breakfast hour he heard the strains of "Rock of Ages" sounding through the house. At the breakfast table he remarked how sweetly the hymn sounded. Then said the vicar's last-born: "That was cook." The bishop expressed pleasure at the melodies of the cook. "She always sings 'Rock of Ages' to boil the eggs," said the child; "three verses for soft-boiled, five for hard!"

Anent hymns, a London vicar, liking a hymn sung at family prayers, allowed the servants to make the choice. One day the cook was complimented by her mistress on her selection. "Yes, mum, it's the number of my policeman," was the reply.

The peasantry of East Anglia were much puzzled when Canon Lloyd was made suffragan Bishop of Norwich, and many a child was held back from confirmation by its parents,

who objected to have their children "bishoped" in a make-shift manner by what they called a "sufferin'" bishop. Once, when this Bishop noticed that the flag on the church he was visiting flew at half-mast, he inquired who was dead. He was told that it was for him—"we only give the hull length of the pole to the real bishop."

The hunting parson is in England seldom to be found; not so, however, in the sister island, where the inherent love of sport is found in priest and people alike. An Irish parson who loved the sport was taken to task by a solemn parishioner, who told him that "it was extremely wrong for him to carry a gun and shoot rabbits on his glebe," concluding with the remark: "I do not see in my Bible that the Apostles went out shooting." Quoth the vicar: "No, sport was bad in Palestine; they went fishing instead."

STUDIES IN CHRISTIAN ART FOR THE CLERGY.

Two years ago the *Libreria Salesiana* of Florence published a volume on art for the special use of the clergy, entitled *Nozioni d'Arte per il Clero*. The author, Dr. Celso Costantini, a young priest in the picturesque little town of Concordia Sagittaria on the Adriatic coast near Venice, had shown in youth extraordinary talent for sculpture, although his preferences were for study and writing. After a brilliant course in theology, during which he gave much time to the study of Christian art, he was ordained priest, and soon after devoted himself to writing in defence of a truer standard of Christian art and against the prevailing commercialism in the architectural and decorative features of our church buildings. Through his energetic activity an art congress was inaugurated at Venice in 1907, to which the ecclesiastical authorities gave their cordial and intelligent coöperation. It was found that the chief impediment to the promotion of a correct style and taste in ecclesiastical art work was due to the lack of knowledge and of training among the clergy, who thereby became easy followers of a modernistic tendency which threatened to banish from our churches the traditional forms approved by esthetic and religious feelings.

Dom Costantini undertook to prepare for the use of seminarists a manual of sacred art which would teach them the principles of true art, and illustrate its chief uses in the service of the Church. The volume as soon as it was published elicited the unstinted praise

of art critics and ecclesiastics. Its singularly clear style, the simple yet admirable grace of its diction, the conciseness with which the author presented the essential features of his subject, and the sound judgment which characterized his choice of illustrations, commended the work universally, and a new edition was called for before the close of the year.

The Holy Father, who knew the young priest from his Venetian days, sent him a high commendation of his work, which he styled a treasure that should be welcomed and studied by the clergy at large. The Italian Press—the *Osservatore Romano,* the *Difesa* of Venice, the *Osservatore Cattolico* of Milan, *L'Adriatico,* the *Rivista di Scienze Teologiche,* the *Corriere d'Italia,* the *Popolo Aquilano,* the *Sentinella* of Brescia, and other periodicals—praised the author as a true artist and a talented writer.

In the meantime the gifted priest had found opportunity for illustrating his advocacy of a purer standard of art by reviving his native talent for drawing and sculpture. A writer in the *Forum Julii* describes the impressions of a visit made to the peaceful little parish house of Padre Costantini, whom he found in the midst of busts, heads, reliefs, and figures of saints, madonnas, and angels. During the nine years of his residence the gifted priest had devoted his leisure hours to creating works of art, without the assistance of a Mæcenas or of models other than such as his knowledge of the masterpieces of art gave him. That he has been singularly successful is shown in the public recognition won by his work. In 1908 a Madonna by him took the second prize at the Venice exposition, and despite the fact that he opposes the purely commercial interests of the art producers in his province the Chamber of Commerce has honored him with a special decoration for the excellence of his work.

Since there exists in the United States a similar condition of commercial enterprise to the disadvantage of true Christian art, we have for some time past endeavored to engage the services of several eminent architects and decorators who are familiar with American conditions of church building, in order that they might set forth the true aims and methods of the sacred art, taking due account of the progress made in the treatment of material and bearing in mind the convenience and necessity of modern congregations in the public worship of the Church. The fundamental need of a wider diffusion of knowledge among the clergy, upon whom the real reform in church building and decoration devolves, has prompted us to translate Dr. Costantini's work and present it in a series of papers on Christian art. For this purpose we have requested him to revise the chapters of his *Nozioni d'Arte*, which he has done with a view of adapt-

ing the articles to American readers. At the completion of the series we hope to publish the whole with additions and illustrations in book form for the use of clerics and those students of Christian art who are directly interested in the building and decoration of our churches.

To give the reader a better appreciation of the author's argument, we give here the order of topics to be treated by Dr. Costantini.

I. Christian Archeology: Principles; Art in the Catacombs; Symbolism; Epigraphy; Liturgical Use.

II. Christian Art from the Time of Constantine. Growth of the Basilica Style. Development of Byzantine, Arabic, Roman, and Gothic Art.

III. The Renaissance. The Great Achievements of Christian Art during the Fourteenth, Fifteenth, and Sixteenth Centuries. Subsequent Development.

IV. Sacred Art: Its Characteristics; Sacred Art as a Study for the Priest; Diocesan Commissions for the Preservation of Ecclesiastical Art (Monuments and Documents); Rules and Cautions regarding Church Architecture; Sculpture and Painting in the Church; the Sacred Vessels; Hygiene of the Church Edifice.

EDITOR.

CHRISTIAN ARCHEOLOGY.

ETYMOLOGICALLY, Ἀρχαιολογία means nought else than discourse of the past. Nowadays, however, this term has a distinctive sense of its own, more limited in scope, and implying a particular line of training, namely, the study of ancient monuments.

Classical archeology studies classical antiquity; namely, the monuments, usages, customs, etc., of the primitive Greeks and Romans: in like manner, Egyptian archeology studies the ancient monuments of Egypt; the temples, pyramids, tombs, obelisks, apparel, *papyri*, etc.

Christian archeology may be defined to be the study of Christian antiquity; that is, of the monuments, usages and customs of the early Christians. Ordinarily, the study of Christian antiquity is brought down to the death of St. Gregory the Great (604); from which time we enter upon the full history of the Middle Ages.

The immediate scope of Christian archeology is to elucidate, explain, confirm, and also to reconstruct by the aid of the

ancient monuments the history of Christian thought (positive theology) and the history of the primitive outward life of the Church (worship, hierarchy, persecutions, etc.). The ultimate end of Christian archeology is that of serving in defence of the Catholic truth, by offering solid and irrefutable arguments on the side of apologetics, and in resistance to rationalism and Protestantism.

The sources of Christian archeology are, generally, the books of the ancient ecclesiastical writers and every other monument which bears witness of the life, the worship, public usages, and private customs of the early Christians.

We may distinguish between general and special sources. It stands to reason that among the sources, the first position is held by the Gospels, Epistles of the Apostles, and Acts of the Apostles; " which may be styled the true exordium of all other ecclesiastical history ". Archeology, then, takes account not only of the canonical books, but also of some apocryphal writings, which can still supply some useful coincidences and valuable data.

Following the Acts of the Apostles come the books of the first ecclesiastical writers. For the present I must confine myself to the mention of certain leading names which the reader has already learned from ecclesiastical history; such as Clement of Rome (*Epistles to the Corinthians, Libri pseudo clementini*), Hermas (*Pastor*), Papias (*Homiletic Fragments*), St. Ignatius (*Epistles*), St. Justin (*Apology*), St. Irenæus of Lyons (Tract *Adversus haereses*), Tertullian (*Apologetics, Ad Nationes, De praescriptionibus, De idolatria*, etc.), St. Hippolytus, St. Cyprian, St. Clement of Alexandria, Origen, Lactantius, Eusebius (the Father of Ecclesiastical History), St. Ambrose, St. Augustine, St. Jerome, Damasus, Prudentius, etc.

The special sources of Christian Archeology are the Acts of the Martyrs, the Calendars, the *Capitularia evangeliorum*, the Martyrologies, *Liber Pontificalis*, the itineraries, sacramentaries, epigraphs, painted or sculptured designs.

When the Christians were accused before the tribunals, the *notarii* or *exceptores* conducted the verbal report, which then became entered in the public records. On the basis of these prosecutions were consequently compiled the *Acta* and *passi-*

ones of the Martyrs. Still again, the *passiones* would be related by contemporaries who had been witnesses of the martyrs' torments. These *passiones*, drawn from official documents (*acta proconsularia, praesidialia* or *judiciaria*), products of contemporary narration, have a very high value. They are, however, comparatively few in number. This is not to say that the other acts are not true; merely, the lack of certified acts is explained by the fire which, during the persecution by Diocletian, burned up the archives of the Church in Rome and Africa. In the time of peace, new acts were compiled with the aid of memorials, of most recent tradition, and other documents preserved from destruction. Accordingly these too have a high value. Finally, there are the *passiones* that were written during the Middle Ages, past the eighth and the ninth centuries. And whilst these are not so important as the first series, in that often legendary additions interweave themselves about the chief act, and repeat marvelous deeds over the outlines of other "passions", or detail some myth: nevertheless, they are not to be condemned and rejected so lightly as is the fashion with certain critics, since "they often contain a substratum of historic truth: the name of the martyr, approximate date of the events, perhaps the name of the prefect, of the judge, the governor, and, especially, the place of burial".[1]

As implied by the term, the Calendars comprise indices of the religious festivals, together with various other data of historical or topographical or astronomical nature. Every church was expected to have its own calendar. The most ancient is the one compiled at Rome under the pontificate of Liberius. This calendar is called either Liberian, by appropriate reference to the name of that Pope, or Filocalian, from having been written by Furius Dionysius Filocalus, the celebrated calligrapher of Pope Damasus.

The *Capitularia evangeliorum* are "the rubrics adducing the passages of the Gospel that were to be read in the Mass for each day of the year; and the rubrics were placed at the beginning or at the close of the *Evangelaria*. The *Capitularia*, like the calendars, contain the list of festivals of martyrs; and if the actual cemeteries are not named, there is often

[1] Marucchi.

mention of the streets along which the venerated sanctuaries happened to be." The best manuscripts were compiled in the Carolingian era.

The Martyrologies came about by the fusion of the Calendars of the various churches, and are a chronological collection of the names of martyrs, with some biographical indication concerning the most illustrious among the Saints. Notable among them is the *Martyrologium hieronymianum*, compiled in Italy toward the middle of the fifth century. All the manuscript martyrologies still existent are derived from this. The present Roman Martyrology was compiled much later, by Cardinal Baronius (1598).

The *Liber Pontificalis* constitutes the first nucleus of the history of the Papacy, and consists of biographical notices of the early Popes, from St. Peter to Nicholas I (867). The formation of this work dates back to about the fifth century.

The *Itineraries* are very ancient topographical guides, with hagiographical data, devised for the use of pilgrims. To this group may be added certain relations of travels by pilgrims, and affording precious topographical details; so, too, on the festivals or on the life of the martyrs. Famous among these is the Itinerary of Einsiedeln. With this group may likewise be classed the catalogues of cemeteries, topographical plans, and the descriptions of the City of Rome called *mirabilia*.

The *Sacramentaries* are very ancient liturgical books, a composite of missal and ritual, giving data concerning the tombs of the Martyrs, in the manner of the stations recorded in modern missals; and they contain various liturgical forms. There are three Sacramentaries: the Leonine, Gelasian, Gregorian.

Of the epigraphs and the painted or sculptured designs, I shall speak more fully later on.

History of Christian Archeology.

The study of Christian Archeology began quite late. The Humanists, eager to know the classical antiquity, wholly neglected the Christian monuments, which they accounted to be something of a barbarous cast. A potent impulse for studying these Christian monuments was prompted by the Refor-

mation, when there was felt the need of seeking about the Catacombs the proofs of the continuity and of the fidelity of the Church in relation to the beliefs and the discipline of the early centuries. We need not dwell here on this theme, or weave too minute a history of Christian archeology. It will be enough to note the names of the most distinguished archeologists. Onofrio Panvino, who died all too young, published an important work at the close of 1568: *De ritu sepeliendi mortuos apud veteres christianos et de eorum coemeteriis.* St. Philip Neri, with his disciple Baronius, gave a great impetus to studies in archeology and history. But the father of Christian Archeology is Bosio, styled the Columbus of subterranean Rome. He began his work shortly before 1600, and explored the Catacombs for thirty years, observing alike the methods of a scholarly student and the piety of a true Christian. He collected and classified a great quantity of documents, copied paintings, traced drawings; and though not possessed of means for making excavations, he discovered large unexplored parts of the Catacombs, and thus prepared the precious materials for his posthumous work, *La Roma Sotterranea.*

After Bosio, the studies in archeology made little progress worthy of note; and in the eighteenth century the Catacombs were devastated by the abstraction of relics and inscriptions and by the excavation of much material for buildings and pavings. Benedict XIV sought to check this devastation, and founded a collection of inscriptions and other archeological matters in the Vatican Library.

Lastly came the great Giovanni Battista De Rossi (1822-1894). Even at the age of twenty years he began his labors on Christian antiquity, and they went on uninterruptedly till his death. Within the period of half a century he went from one discovery to another, reconstructing the topography of subterranean Rome, penetrating cemeteries long since forgotten, yet rich in ruins; explaining every monument with learned dissertations: formulating, above all, the true canons of Christian Archeology. His works [2] attest the vastness of his knowledge, and constitute a scholarly monument of the first rank.

[2] *Roma sotterranea cristiana* (1864-1877), *Inscriptiones christianae urbis Romae VII saeculo antiquiores* (1861-1888), *Bulletino di archeologia cristiana,* etc.

We may here add as prominent in this field in recent times Armellini, Stevenson, Kraus, Marucchi, M. Wilpert, Duchesne, P. Grisar.

THE CATACOMBS.

It is needless here to rehearse the origins, the spread, the establishment of Christianity in Rome; the coming of St. Peter, the tranquility enjoyed by the Christians until the conflagration of the city (64), the ten persecutions, the peace of Constantine (313), etc.: all this has been learned from the history of the Church.

The early Christians were frequently regarded by their pagan compatriots as Hebrews, who abounded in Rome, whither they had come from the time when Pompey had subjugated Judæa (64 B. C.). Thus the Christians initiated their work of proselyting, and exercised their worship under the shadow of the Synagogue, where they profited by the liberty conceded to the Hebrews themselves: "quasi sub umbraculo insignissimae religionis certae licitae."[3] The Hebrews had their subterranean cemeteries: a very noteworthy fact, which serves to throw light on the origin and the nature of the Catacombs. "These cemeteries showed ample analogies with the ancient Christian cemeteries; both alike deriving elements from a common type of sepulture customary in the East."[4] The Catacombs may therefore be styled the first and most ancient Christian cemeteries. The Romans, as a rule, burned their dead and gathered up the ashes into tombs or urns which they called *monumentum, mausoleum,* etc. The Christians, however, imitating the burial of our Lord, and thinking of the resurrection, treated corpses with reverence, bestowing them in the earth, and calling the place of sepulture *cemetery,* from κοιμητήριον (*dormitorium,* or sleeping place). For the pagans, there was that *somnus eternalis,* an eternal void or desolation: for the Christians, a temporary repose until the resurrection (κοιμητήριον ἕως ἀναστάσεως). In like manner, that other most common phrase, ἐν εἰρήνῃ (in peace), recalls to mind the peace, the beatitude, the life everlasting allowed to the just.

[3] Tertullian.

[4] Marucchi.

The name Catacombs itself is of later use. De Rossi derives it from a hybrid combination, κατὰ *accubitorium*, a late Latin term for tomb. More probably the word comes from the Greek κατὰ κύμβας: down in the cavities. This term tallies topographically with the statement recorded of the Emperor Maxentius, that he "also cut a circle among the Catacombs" ("fecit et circulum in catacumbas"); namely, near that depression formed by the Appian Way toward the Church of St. Sebastian. Owing to this same sinking below the level, the underground cemetery of St. Sebastian would have obtained its description *ad catacumbas*: by the Catacombs. Since, then, this cemetery, famous for having harbored the relics of the Apostles Peter and Paul, was almost the only one remaining open, and the one most visited and known, the name of Catacombs afterward became general, and embraced all other underground cemeteries.

When we speak of the Catacombs, the mind at once recurs to the persecutions against the Christians, and it has been too often repeated that the Catacombs were the refuges, virtually the hiding-places of the Christians, fleeing to escape the persecutions. Now this view contains a measure of truth. The purpose of the Catacombs is quite different, however.

Again it is said that the Catacombs were places of assembly for the faithful, who conducted their worship in them during the persecutions, and even later. This view is only partly true also. As a matter of fact, the faithful did assemble about the tombs of the dead, for celebrating funeral rites and the festivals of the Martyrs; and sometimes, too, for other liturgical reasons. Still the Catacombs were not the habitual places for the exercise of worship and for the assembly of the faithful. The Christians assembled openly, in private houses, in home churches within the city.

The Catacombs are first and foremost the Christian cemeteries in the early times of the Church. They were not, as some would have us believe, cemeteries in common for the poor people, Christian or pagan; but they were essentially Christian cemeteries, where both rich and poor came to be buried.

But why were these sepulchres underground? The subterranean sepulchres were preferred by reason of a certain nat-

ural sympathy of the early Christians (who were very prevalently *ex circumcisione*) toward the Oriental sepulchres; and we have already seen that the Hebrews had their own catacombs. Moreover, these underground cemeteries imitated the tomb of our Lord. Finally, thus concealed underground, they were more secure from affront; they could more freely manifest their Christian character by means of invocations and prayers; whereas these things might have given a pretext to derision or to profanations if the sepulchres had been open to beholders.

It was sought to diminish the high significance of the Catacombs, where people said they were nothing but occasional caves of *pozzolana*, transformed into cemeteries. Likely enough, the early Christians appropriated to themselves some abandoned caves, but this was by way of exception. The Catacombs, properly so styled, were the fruit of the faith and of the gigantic labor, no less, of the faithful.

Of some thirty cemeteries, only five bear the character of caves.

If one study the preferred soil for the elaboration of the Catacombs, it forthwith comes to light that the early Christians were wont to avoid the places where pozzolana occurs: for the evident reason that there they would have been overtaken and disturbed by the excavators of such working material. On the other hand, they fashioned their subterranean labyrinths in a soil composed of granular tufa, which was never employed by the Romans in their constructions.

Others, following a devout sentiment rather than a sound archeological criterion, had intimated that the bones found in these cemeteries were all relics of Martyrs: neither does this agree with the truth. No more is it to be credited that all the underground cemeteries are Christian. In the Roman country districts, and especially along consular roads, there were pagan caverns, which have many points of contact and resemblance with the Christian cemeteries; just as, indeed, sundry Hebrew cemeteries resemble the Roman Catacombs.

One general and capital difference between the pagan and Christian burials may be noted here. I have already called attention to the *eternal sleep* of the pagans, and the Christians' expectation of the resurrection. I now speak of a dif-

ference more or less external. The pagan sepulchres preserve an individual character, a certain pride of caste; they are family tombs, monuments or vaults of the nobility, exclusive, and separated from other cemeteries. On the contrary, the thought of Christian fraternity, the bond of that society which is interrupted not even by death, but exalts itself in the Communion of the Saints, unites in a single abode of peace all the faithful, rich and poor, noble and commoners, humble *cultores verbi*, and signal heroes of Christ.

The vast subterranean chambers with their intricate labyrinthine passages were dug out by *fossores,* in the subsoil; and these *fossores* (diggers) were Christian manual laborers, though belonging to the spiritual hierarchy; very lowly hierarchy, indeed, yet proving that Christianity knows how to uplift, ennoble, glorify, be it even the most modest manual labor when inspired by the worship of God and the veneration of the Saints.

The subsoil of Rome, harsh, tough, dry, lent itself right well to the excavation of these caverns, insomuch that round about the city (not within the walls, because a law of the Twelve Tables prohibited sepultures there), there were constructed, little by little, a liberal series of catacombs, combining to form a vast and wonderful necropolis. At Naples, at Syracuse, Cyrene, Jerusalem, the like excavations were made in a soil of rock.

The entrance to the Roman Catacombs is by a rude stairway, which leads into corridors (*ambulacri*), long, narrow, lofty, winding, intersecting, branching off, and losing themselves in a gloomy maze. They extend the network of their dark passages beneath the suburban soil, and rise withal into superposed stories. Their aggregate length is about 500 kilometers.

In the walls are excavated the graves (*loculi*), which are sealed with a stone slab (*titulus*) that bore the engraved name of the dead, and frequently some symbol or sacred monogram. Occasionally the grave is surmounted with a vault (*arcosolium*). For certain more considerable sepultures the corridor widens, and spreads out into a kind of cell (*cubiculum*), which not seldom assumes ampler proportions, and a certain touch of architecture, suggesting a little temple. This

is the site of the more illustrious martyrs, of prayer and sacrifice. There are also some graves of the conventional type, dug in the soil as in modern usage. *Sarcophagi* occur less often. Sparse ventilators, or skylight flues, communicating with the open air, shed a faint light along the corridors.

In these cemeteries did Christianity write the first wonderful pages of its history. And still to-day, as we enter those walks, there is inhaled the tragic and solemn sentiment of a religion thus consecrated by the blood of so many martyrs; a religion at once brave and humble, severe and mild, mysterious and pure, infirm yet invincible, thoroughly austere yet full of love, enthusiasm, and equilibrium withal; much absorbed in God and contempt of the world, yet likewise human, all alive and intense amidst the agitations of the world itself.

But how, some one may ask, could flocks of poor and persecuted people compass a labor so gigantic? *Fides transtulit montes*, said our Saviour. These are such prodigies of that same faith which gave a new scope and value to life, which sanctified and beatified pain, exhilarated the soul of those throngs, binding them with the bond of fraternal charity into a formidable complexity of passive, tranquil, serene, though unconquerable resistance, the peer of death. They excavated the earth, going down into the darkness, for they were possessing the kingdom of heaven; their souls were absorbed in the infinite light of God.

The hidden and obscure entrances; tortuous, narrow, gloomy, intersected paths, bear record of times more ferocious against the Christians. Those apertures destined to give a little air and light to the vaults, those awkward corridors, belong to an era wherein Christians were tolerated by authority.

CELSO COSTANTINI.

(*To be continued.*)

Analecta.

ACTA PII PP. X.

I.

AUTOGRAPH LETTER SENT BY HIS HOLINESS POPE PIUS X TO HIS EXCELLENCY DIOMEDE FALCONIO, APOSTOLIC DELEGATE TO THE UNITED STATES, IN FAVOR OF INTERNATIONAL PEACE.

VENERABILI FRATRI DIOMEDI ARCHIEPISCOPO TIT. LARISSENSIUM, DELEGATO APOSTOLICO IN FOEDERATIS AMERICAE CIVITATIBUS, WASHINGTONIAM.

Pius PP. X.

Venerabilis Frater, salutem et apostolicam benedictionem. —Libenter abs te accepimus, auspice virorum coetu quorum summa est ad populum auctoritas, fervere in Foederatis Americae Civitatibus prudentiorum studia ad pacis commoda gentibus tuenda. Videlicet animos coniungere, hostiles continere impetus, prohibere belli pericula et ipsas amovere pacis uti aiunt armatae sollicitudines, coeptum est nobilissimum; et quidquid in hanc causam confertur operae, et si non eo proxime vel plene contingat quo consilia spectant, conatum tamen praestat qui neque auctoribus vacat laude, neque publicae rei utilitatibus. Idque hoc maxime tempore, quum et magnae

copiae, et instrumenta ad internecionem aptissima, et tam longe provecta rei militaris scientia bella portendunt quae vel ipsis sunt principibus potentissimis vehementer pertimescenda. Quare gratulamur ex animo coeptum cum optimo cuique tum Nobis, prae ceteris, probandum qui, adepti summum Ecclesiae Pontificatum vices gerimus Illius qui PACIS et PRINCEPS et DEUS EST: et ad illud, saluberrimo consilio, contendentibus Nostrae suffragio auctoritatis adiungimur libentissime. Neque enim dubium est Nobis quin iidem praestantes viri in quibus tanta est ingenii vis prudentiaeque civilis, velint ad pacem laboranti saeculo conciliandam regiam gentibus sternere viam in iustitiae et caritatis legibus sancte ab omnibus servandis. Pacem enim, hoc ipso quod ordine continetur, frustra quis sibi confidit stabiliendam, nisi pro viribus contendat ut iis suus ubique sit honos virtutibus quae ordinis sunt principia ac fundamentum omnium maximum? Ceterum, memoria reperentes exempla tot illustrium Decessorum Nostrorum qui, quando per tempora licuit, hoc etiam ex capite, de gentium humanitate, de firmitate imperiorum tam egregie meruerunt, quandoquidem aliud nihil hac in re praestare aetas sinat quam pias ad Deum preces, Deum, qui corda noscit hominum et ea quocumque vult inclinat, instantissime adprecamur ut iis propitius adsit qui pacem populis conciliare student; gentibus vero quae pacem concordi calamitatibus, in pulcritudine pacis tandem aliquando conquiescant. Auspicem divinorum munerum Nostraeque testem benevolentiae Apostolicam Benedictionem tibi, Venerabilis Frater, paramanter in Domino impertimus.

Datum Romae apud Sanctum Petrum die XI Junii MCMXI Pontificatus Nostri anno octavo.

PIUS PP. X.

II.

AD V. E. IACOBUM S. R. E. PRESBYTERUM CARDINALEM GIBBONS, BALTIMORENSIUM ARCHIEPISCOPUM, QUINQUAGESIMUM SACERDOTII SUI ANNIVERSARIUM CELEBRANTEM AC VICESIMUM QUINTUM, EX QUO SACRA PURPURA EXORNATUS EST.

Dilecte fili Noster, salutem et apostolicam benedictionem.—Id libenter accepimus, omnes scilicet Antistites Clerumque

universum Foederatorum Americae Civitatum, quin adeo plurimos e praestantissimis cuiuslibet conditionis hominibus, duplicem faustitatem sollemniter celebraturos, annum nempe suscepti Sacerdotii Tui quinquagesimum, itemque annum quintum supra vicesimum, ex quo inter Purpuratos Principes adscitus fuisti.

Universalis haec quoque animorum laetitia utramque tuam solemnitatem expectantium, luculenter Nobis declarat quanta ubique gaudeas existimatione quantaque omnes veneratione Te prosequantur, non solum ob excelsam dignitatem Tuam, sed etiam ob praeclarissimas, quas recte novimus, animi ingeniique Tui qualitates, ne dicamus singularem, qua emines, in gloriam Altissimi in bonumque animarum sollicitudinem.

Antistitum vero existimationem et laudem quisquam ignorat non modo in suae ipsorum Ecclesiae honorem splendoremque redundare, verum etiam in Christi Ecclesiae universalis decus atque ornamentum cadere?

Nemini igitur plus quam Nobis, Catholicae Religionis Antistiti Summo, iusta inde exoritur causa cur maximam laetitiam sumamus ex praefatis sollemnibus Tuis, quae optimam simul Nobis occasionem suppeditant singularem animi in Te Nostri dilectionem aperiendi.

Macte igitur animo, dum toto Tibi corde gratulamur et vota Deo suscipimus, ut cumulata pietatis Tuae merita usque remuneret, suique ubertate auxilii longum adhuc in aevum Te servet, sospitet, tueatur: ac praeterea eorum, quos sollicitudo pastoralis complectitur Tua, obsequium amoremque magis magisque Tibi conciliet.

Quorum quidem ominum votorumque comes Apostolica sit Benedictio quam, benevolentiae peculiaris in Te Nostrae testem aeternorumque auspicem bonorum, Tibi, Clero populoque universo vigilantiae Tuae concredito, nec non omnibus qui praefatarum faustitatum participes erunt, peramanter in Domino impertimus.

Datum Romae apud S. Petrum, die VII mensis Maii anno MDCCCCXI, Pontificatus Nostri octavo.

PIUS PP. X.

III.

Ad RR. DD. Pontificii Instituti Biblici Praesidem ac Doctores, de Studiorum Cursu in eodem Instituto confirmando ac provehendo.

Dilecti Filii, salutem et apostolicam benedictionem. — Iucunda sane ad recolendum Pontificii Instituti Biblici cum primordia, tum incrementa. Vix enim providentia Nostra conditum, divino munere beneficioque, ita auctu pene quotidiano celerique gressu adolevit, ut opus pene umbratile angustisque circumscriptum finibus, celebritate refertissimum omnique eruditionis ac doctrinae adiumento egregie instructum studiorum biblicorum domicilium brevi effectum sit. Hinc etiam feliciter factum ut frequentiae delectorum undique adolescentium qui Romam conveniunt "divinorum eloquiorum scientia singulares evasuri" impares iam priores aedes effectae, Apostolicae Sedis cura, ampliores commodioresque fuerint attributae. Parem vero celebrantium numero sese probare conspicimus laetabilium fructuum copiam, quam omnium vestrum ingenium ac navitas auditorumque diligentia hucusque peperere. Quae quidem initia atque incrementa, auspicia rerum secunda, et praesentissimo Dei auxilio tribuimus, et vobis omnibus, Dilecti Filii, quorum perspecta Nobis est doctrinae sollertiaeque laus, ex animo gratulamur.

Providentiae vero Nostrae, hunc etiam volumus esse fructum, nova quaedam legum statuta quibus exhibendorum quotannis doctrinae speciminum ratio multo salubrior eveniat. Perspicuum quippe est quantum sollemnibus huiusmodi experimentis insit momenti ad acuendum in magistris, in discipulis, hinc docendi inde addiscendi ardorem, et ad quaesitas utilitates ex optimis praelectionibus proniore alveo derivandas.

Volumus igitur in primis ut Instituti Nostri alumni atque auditores, ad unum omnes, singulis annis ordinaria doctrinae pericula facere teneantur. Vix enim est qui ignoret longe facilius inde exploratum iri moderatoribus quidem quid alumnorum et auditorum quisque ex emenso studiorum cursu perceperit fructus, alumnis vero atque auditoribus, cui ferendo oneri eorum valeant humeri, et num edita hactenus diligentia acrioribus in posterum indigeat incitamentis.

Quo vero largiora ex periculis huiusmodi commoda proveniant, ordinarius studiorum cursus in Instituto tria doctrinae

specimina, extremo quoque anno edenda, complectetur. Horum primum ad ea sese extendet doctrinae capita quibus scientiae biblicae libamenta ac philologicae institutiones continentur, quaeque argumenta fere praebebunt rerum primo anno tradendarum.

Alterum in iis versabitur rerum momentis quibus, secundo anno, auditoribus atque alumnis plenior suppetet sacrae doctrinae haustus: tractationem, dicimus, disciplinarum quae in subsidium sunt graviorum studiorum, et praesertim alicuius sacri textus partis interpretationem. Horum ope compertum fiet num alumni atque auditores ii sint qui valeant, cum spe felicis exitus, integrum absolvere studiorum cursum atque optatam tandem contingere metam.

Exacto demum tertio anno, postremo experimento, quod interpretationem alterius partis sacri textus ac res ultimo hoc anno traditas complectetur, alumnorum atque auditorum doctrina ita periclitabitur, ut liquido appareat eosdem animum biblicis disciplinis satis excoluisse, et pares se probare proposito assequendo quod Instituto in litteris Apostolicis " Vinea electa " praestituimus.

Quo denique omnibus ac praesertim ecclesiasticis superioribus, de studiorum curriculo rite ab alumnis atque auditoribus in Instituto peracto, de periclitata cum laude doctrina, authenticum praesto sit documentum, id quoque decernimus, ut, scilicet, Instituti praeses, rite suffragantibus doctoribus singulis disciplinis tradendis, alumnis atque auditoribus de comprobata experimento doctrina testimoniales litteras tradat, in forma diplomatis exarandas, quarum tamen argumentum, seu oratio, erit iudicio Nostro rata habenda.

Auspex divinorum munerum Nostraeque benevolentiae testis Apostolica sit Benedictio quam vobis, Dilecti Filii, iisque omnibus qui ductu et auspicio vestro ad optima studia nituntur, peramanter in Domino impertimus.

Datum Romae apud S. Petrum d. xxii Martii MCMXI. Pontificatus Nostri anno octavo.

PIUS PP. X.

S. CONGREGATIO RITUUM.

I.

DUBIA CIRCA ORGANI SONITUM AD ADIUVANDUM CANTUM GREGORIANUM ET FORMULAM BENEDICTIONIS APOSTOLICAE IMPERTIENDAE IN FINE CONCIONUM.

A Sacra Rituum Congregatione sequentium dubiorum resolutio expostulata est; scilicet:

Quum Caeremoniale Episcoporum numquam supponat cantum gregorianum organum vocibus consociari; quaeritur:

I. An hodiernus usus praedictum cantum adiuvandi organis sustineri possit?

II. Et quatenus affirmative ad I., an etiam in Officiis et Missis, in quibus sonus organi prohibetur, liceat organum adhibere solummodo ad associandum et sustinendum cantum, silente organo cum silet cantus?

III. Quibusdam in Brevibus, quibus fit sacerdotibus potestas, in fine concionum, benedictionem, cum Indulgentiae plenariae favore, populo impertiendi, edicitur id fieri debere cum Crucifixo, iuxta ritum formulamque praescriptam; nunc quaeritur quinam sint hi ritus et formula adhibendi?

Et Sacra eadem Congregatio, exquisito Commissionis Liturgicae suffragio, reque sedulo perpensa, ita respondendum censuit:

Ad I. Affirmative, exceptis tantummodo iis Officiorum ac Missarum partibus, quae, iuxta liturgicas nunc vigentes leges, sine comitantibus organis debeant penitus decantari.

Ad II. Affirmative in casu necessitatis.

Ad III. Unicum signum crucis cum Crucifixo, adhibita formula: "Benedictio Dei Omnipotentis, Patris et Filii et Spiritus Sancti descendat super vos, et maneat semper". *R.* Amen.

Atque ita rescripsit. Die 11 Maii 1911.

Fr. S. CARD. MARTINELLI, *Praefectus.*

II.

DECRETUM SUPER EDITIONIBUS LIBRORUM SACRAM LITURGIAM SPECTANTIUM.

Pluries a Sacra Rituum Congregatione normae traditae sunt Typographis pro editione Librorum Liturgicorum, praesertim

per decreta dd. 11 Augusti 1905, 14 Februarii 1906 ac 25 Ianuarii vertentis anni, quod postremum respicit editionem vaticanam eiusque reproductiones super Libris cantum gregorianum continentibus. Quo vero eiusmodi normae latius pleniusque compleantur, Sacra eadem Congregatio, ad praecavendos et impediendos abusus, haec quae sequuntur, accurate discussa et perpensa, statuere voluit, atque servanda decrevit:

I. Editiones Librorum Sacram Liturgiam spectantium, sive Ritus et Preces in Sacris Functionibus peragendis contineant, sive Sacras Caeremonias supradictos Ritus Precesque comitantes praescribant, sive huius Sacrae Congregationis Decreta in unum collecta referant, sunt vel *Typicae*, vel iuxta *Typicas*.

II. Editiones *Typicae* excudere tantum possunt vel Pontificia Typographia Polyglotta Vaticana, vel alii Typographi Pontificii, qui a Sacra Rituum Congregatione veniam obtinuerint.

III. Singula editionis typicae folia revisioni huius Sacrae Rituum Congregationis submittentur, quae seu Commissionis Liturgicae, seu Commissionis de Musica et Cantu Sacro, iuxta opportunitatem, sententiam exquiret.

IV. Quaevis typica editio approbationis referet Decretum, talem editionem esse typicam declarans, simulque omnibus editoribus praescribens, ut praedictae editioni typicae futuras editiones omnino conforment.

V. Editores, aliqua editione typica completa, duo exemplaria huic Sacrae Rituum Congregationi tradent, in Archivio ipsius Sacrae Congregationis maxima cura et studio conservanda.

VI. Quivis Typographus, accedente consensu et approbatione respectivi Ordinarii, editiones *iuxta typicas*, quae nempe adamussim praedictis editionibus typicis respondeant, excudere potest.

VII. Rmi locorum Ordinarii, diligenti rerumque liturgicarum perito constituto revisore, qui videat an praefatae editiones plane cum typicis concordent, talem concordantiam declarent et *imprimatur* apponant.

VIII. Quoad editiones Missarum aut Officiorum alicuius Dioecesis Propriorum, de quibus editio typica non extat, si in ipsa Dioecesi cudendae sint, Rmi locorum Ordinarii concor-

dantiam cum originalibus declarent et *imprimatur* apponant. Quoad vero editiones Propriorum tum alienae Dioecesis, tum Ordinum Regularium seu Congregationum, Rmi locorum Ordinarii, quorum iurisdictioni Typographi subiacent, *imprimatur* apponant, postquam vel Ordinarius Dioecesis, vel Superior Ordinis seu Congregationis, ad quos praedicta Officia seu Propria pertinent, de harum editionum concordantia cum originalibus a Sacra Rituum Congregatione approbatis Rescriptum, quod pariter edendum est, sibi remiserint.

IX. Inter Libros Sacram spectantes Liturgiam, ad effectum praesentis Decreti, sequentes praecipue adnumerandi sunt:

(*a*) Breviarium Romanum
(*b*) Missale Romanum
(*c*) Rituale Romanum
(d) Pontificale Romanum
} eorumque excerpta.

(*e*) Martyrologium Romanum.

(*f*) Caeremoniale Episcoporum.

(*g*) Propria tum Officiorum, tum Missarum alicuius Dioecesis, Ordinis, seu Congregationis Religiosae.

(*h*) Memoriale Rituum Benedicti Papae XIII pro minoribus Ecclesiis.

(*i*) Instructio Clementina pro expositione Sanctissimi Sacramenti.

(*j*) Collectio Decretorum Sacrae Rituum Congregationis.

Contrariis non obstantibus quibuscumque.

Die 17 Maii 1911.

Fr. S. Card. Martinelli, *Praefectus.*

L. * S.

✠ Petrus La Fontaine, Episc. Charystien., *Secretarius.*

III.

Dubia circa Expositionem et Benedictionem Sanctissimi Sacramenti.

Hodiernus Magister Caeremoniarum in Ecclesia Metropolitana Westmonasterien., de consensu sui Revmi Domini Archiepiscopi, sequentia dubia Sacrae Rituum Congregationi enodanda humillime proposuit, nimirum:

I. Defectu ministrorum et cantorum licetne Missam Votivam Sanctissimi Sacramenti, in expositione vel repositione pro Oratione XL Horarum, celebrare sine cantu; et totam functi-

onem sine cantu peragere simili modo quo fit Feria V in Coena Domini, secundum Memoriale Rituum?

II. Licetne legere aut omittere Missam Votivam celebrandam secunda die in Oratione XL Horarum?

III. Estne necessarium Indultum, ut in Oratione XL Horarum expositio ac adoratio suspendatur horis nocturnis?

IV. Quum difficile sit habere thronum expositionis inamovibile, nisi Crux ponatur in eo; quaeritur: Utrum liceat super tabernaculum erigere inamovibile thronum, seu parvum ciborium fixum pro expositione Sanctissimi Sacramenti; an debeat erigi thronus tantummodo propter expositionem et amoveri post expositionem?

V. Num liceat thronum expositionis construere in muro paucis metris ab altari seiuncto?

VI. Utrum alio throno, seu baldachino parvo, opus sit ad expositionem Ssmi Sacramenti, ubi magnum baldachinum, seu ciborium invenitur?

VII. Licetne laicis tangere Ostensorium sine privilegio Apostolico, quod requiritur ad tangenda vasa sacra?

VIII. Debetne Ostensorium cooperiri velo albo, quando stat in Altari ante et post expositionem Ssmi Sacramenti?

IX. Cuiusnam coloris debet esse stola presbyteri exponentis, quando Benedictio Ssmi Sacramenti immediate sequitur Vesperas solemnes, nec celebrans cum pluvialistis recedit a choro?

X. Utrum cuilibet celebranti, an soli Episcopo vel Praelato, liceat genuflexo manere super pulvinari in infimo gradu altaris?

XI. An Ordinarius, in medio Sanctuario Benedictioni Ssmi Sacramenti assistens cum cappa, debeat adorare utroque genu, quando ad incensandum accedit ad altare, vel ab eo recedit?

XII. An Decreta, quae prohibent quominus preces liturgicae cantentur in lingua vernacula, extendantur etiam ad Litanias, vel Pater, vel Salve Regina, quae recitantur vel leguntur coram Ssmo Sacramento exposito?

Et Sacra eadem Congregatio, exquisito Commissionis Liturgicae suffragio, omnibusque accurate perpensis, ita respondendum censuit:

Ad I, II et III. Ad effectum Indulgentiarum et privilegii Altarium necessarium esse Indultum, a Sacra Congregatione S. Officii expetendum, ut derogetur formae Clementinae In-

structionis. Alias Episcopus utatur iure suo, sed circa Missas Votivas serventur Rubricae et Decreta, nisi extet vel obtineatur speciale Indultum.

Ad IV. Negative ad primam partem; affirmative ad secundam.

Ad V. Affirmative, dummodo thronus expositionis haud nimis distet ab altari, cum quo debet quid unum efficere.

Ad VI. In casu servari potest consuetudo, quae viget.

Ad VII. Serventur Decreta.

Ad VIII. Affirmative.

Ad IX. Eiusdem coloris ac paramenta celebrantis.

Ad X. Negative ad primam partem; affirmative ad secundam.

Ad XI. Affirmative in casu.

Ad XII. Dentur Decreta n.° 3530, Neapolitana, ad I et II, et n.° 3157, Mechlinien. 5 Septembris 1867, ad VIII.

Atque ita rescripsit, die 27 Maii 1911.

FR. S. CARD. MARTINELLI, *Praefectus.*

L. * S.

✠ PETRUS LA FONTAINE, EP. CHARYSTIEN., *Secretarius.*

S. CONGREGATIO S. OFFICII.

(*Sectio de Indulgentiis.*)

DECRETUM SUPER INDULGENTIA PORTIUNCULAE.

PORTIUNCULAE, quam vocant, INDULGENTIAE lucrandae redeunte iam die, innumerae propemodum Apostolicae Sedi preces undequaque gentium oblatae sunt aliaeque offerendae praevidentur tum ad iam obtentarum hac in re concessionum prorogationem tum ad novarum elargitionem impetrandam. Cum igitur Supremae huius Sacrae Congregationis Sancti Officii, cui Indulgentiarum moderandarum munus incumbit, mens sit certas ac fixas super praestantissimo huiusmodi spirituali favore normas praestituere, ne forte alicubi fideles, dum hae parantur, eo fraudari contingat, Emi ac Rmi DD. Cardinales Inquisitores Generales in plenario conventu habito feria IV die 24 huius mensis generali Decreto, *usque ad novam dispositionem valituro*, statuendum censuerunt:

1.° Omnes et singulae tam pro fidelibus in saeculo viventibus quam pro piis communitatibus antea a Sancta Sede factae

et iam nunc expiratae vel in posterum expiraturae de Portiunculae Indulgentia concessiones prorogatae habeantur sine die, firmis, quoad cetera, clausulis et conditionibus praecedentis Indulti habitaque ratione, quoad utile sacris visitationibus peragendis tempus, novissimi huius eiusdem Supremae Sacrae Congregationis Decreti diei 26 Ianuarii anni currentis (*Acta Apostolicae Sedis, an. III, vol. III, pag. 64*).

2.° Quod ad novas concessiones tam pro fidelibus in saeculo viventibus quam pro piis communitatibus, providendum pariter sine die committitur respectivis Ordinariis cum facultatibus necessariis et opportunis, salvis tamen clausulis et conditionibus *Motu-Proprio* die 11 Iunii anni elapsi praescriptis (*Acta Apostolicae Sedis, an. II, vol. II, pag. 443*).

3.° Itidem, demum, respectivis Ordinariis prorogatur sine die facultas, praefato *Motu-Proprio* superiore anno eisdem concessa, statuendi ad supradictam Indulgentiam lucrandam, loco diei secundae Augusti, Dominicam proxime insequentem, servatis clausulis et conditionibus ibidem appositis.

Quae omnia SSmus D. N. D. Pius divina providentia PP. X, in solita audientia R. P. D. Adsessori sequenti die impertita, benigne adprobare ac suprema Sua auctoritate confirmare dignatus est.

Contrariis quibuscumque, etiam specialissima atque individua mentione dignis, non obstantibus.

Romae, ex Aedibus S. O., die 26 Maii 1911.

Aloisius Giambene,

L. * S. *Substitutus pro Indulgentiis.*

S. CONGREGATIO DE RELIGIOSIS.

DECRETUM DE METHODO SERVANDA IN FERENDA SENTENTIA EXPULSIONIS VEL DIMISSIONIS AB ORDINIBUS ET INSTITUTIS RELIGIOSIS.

Quum singulae praescriptiones ac solemnitates a iure statutae, praesertim ab Urbano VIII, ad ferendam sententiam expulsionis vel dimissionis ab Ordinibus et Institutis Religiosis, commode servari nequeant, huic Sacrae Congregationi opportunum visum est alias statuere praescriptiones, magis expeditas et hodiernis temporum circumstantiis melius accommodatas.

Quare Emi Patres Cardinales eiusdem Sacrae Congregationis, in Plenario Coetu die 3 Martii 1911 ad Vaticanum habito, sequentia statuere decreverunt, nempe:

1. Curiam competentem vel Tribunal competens ad ferendam sententiam constituunt Superior seu Moderator Generalis et Definitores vel Consiliarii seu Adsistentes, non minus quatuor; si qui deficiant, eorum loco totidem Religiosos eligat Praeses Curiae vel Tribunalis, de consensu aliorum Consiliariorum.

In Congregationibus Monachorum Tribunal constituunt Abbas Generalis cum suo Consilio. Si aliqua Abbatia nulli adnexa sit Congregationi, recurrendum ad Sanctam Sedem in singulis casibus.

2. In qualibet Curia seu Tribunali constituatur a Consilio Generali Promotor Iustitiae pro iuris et legis tutela, qui sit Religiosus eiusdem Ordinis vel Congregationis.

3. Processus dumtaxat Summarius in posterum instituatur in expellendis vel dimittendis Religiosis, qui vel vota solemnia in Ordinibus, vel vota perpetua in Congregationibus vel Institutis professi sunt, vel, si vota tantum temporanea emiserint, tamen in Sacris sunt constituti; salvis specialibus privilegiis, quibus aliquis Ordo vel Institutum gaudeat.

4. Ad Processum instruendum deveniri nequit, nisi postquam trina et data monitio et inflicta correctio incassum cesserint, salvis exceptionibus sub *num. 17 et 18*.

5. Monitio facienda est a legitimo Superiore etiam locali de mandato tamen vel licentia Superioris Provincialis seu quasi-Provincialis; qui postremae monitioni opportune adiunget expulsionis vel dimissionis comminationem. Ad effectum expulsionis vel dimissionis non valet monitio vel correctio, nisi ob grave aliquod delictum data fuerit.

6. Monitiones repeti nequeunt, nisi delictum repetitum fuerit, sed in delictis continuatis seu permanentibus intercedat necesse est inter unam et alteram monitionem spatium saltem duorum dierum integrorum. Post ultimam monitionem sex dies integros erit exspectandum, antequam ad ulteriora progressus fiat.

7. Ex Processu constare debet de Conventi reitate, necnon de gravitate et numero delictorum, de facto triplicis monitionis, et de defectu resipiscentiae post trinam monitionem.

8. Ut de Conventi reitate constet, tales probationes afferendae sunt, quae animum viri prudentis moveant. Hae probationes desumi possunt ex rei confessione, ex depositione duorum saltem testium fide dignorum, iuramento firmata, atque aliis adminiculis roborata et ex authenticis documentis.

9. Gravitas delicti desumenda est non tantum a gravitate legis violatae, sed etiam a gravitate poenae a lege sancitae, a gravitate doli, et a gravitate damni, sive moralis sive materialis Communitati illati.

10. Ad effectum, de quo agitur, requiruntur ad minus tria crimina gravia eiusdem speciei, vel, si diversae, talia, ut simul sumpta manifestent perversam voluntatem in malo pervicacem, vel unum tantum crimen permanens, quod triplici monitione virtualiter triplex fiat.

11. Ut constet de facto triplicis monitionis regulariter de hoc afferri debet authenticum documentum. Proinde oportet:

(*a*) ut haec fiat vel coram duobus testibus, vel per epistolam, a publicis tabulariis inscriptam, exquisita fide receptionis vel repudii;

(*b*) ut documentum redigatur de peracta monitione, a dictis testibus subscriptum et in Regestis, vel Tabulario, servandum: vel ut exemplar conficiatur supradictae epistolae, a duobus item testibus pro conformitatis testimonio ante expeditionem subscriptum et in Regestis vel Tabulario pariter asservandum.

12. Defectum resipiscentiae probant novum crimen, post trinam monitionem commissum, vel pervicax et obdurata agendi ratio delinquentis.

13. Superior Provincialis vel quasi-Provincialis Religiosi delinquentis, postquam monitiones et correctiones incassum cesserint, omnia acta et documenta, quae de huius Religiosi reitate exstant diligenter colliget et ad Superiorem Generalem transmittet, qui ea tradere debet Procuratori Iustitiae, ut ea examinet et suas accusationes, si quas proponendas existimabit proponat.

14. Accusationes a Procuratore Iustitiae propositae et Processus resultantia accusato notificari debent, eidemque tempus congruum, arbitrio Iudicis determinandum, concedi, quo suas defensiones, sive per se, sive per alium eiusdem Ordinis vel Instituti Religiosum, exhibere valeat; quod si accusatus ipse proprias defensiones non praesentaverit, Curia vel Tribunal

defensorem alumnum respectivi Ordinis vel Instituti ex officio constituere debet.

15. Curia seu Tribunal, diligenter perpensis allegationibus sive Promotoris sive Rei, si quidem eas adversari iudicaverit Convento, sententiam expulsionis vel dimissionis pronuntiare poterit; quae tamen, si condemnatus intra decem dies a sententiae notificatione rite ad Sacram Congregationem de Religiosis appellaverit, executioni demandari nequit, donec per eamdem Sacram Congregationem iudicium latum fuerit.

16. Non obstante autem appellatione, reus poterit ad saeculum statim remitti a Moderatore supremo vel Abbate Generali, cum consensu sui Capituli vel Consilii, si ex eius praesentia periculum vel gravissimi scandali, vel damni item gravissimi Communitati eorumque alumnis immineat. Interim habitum dimittat et maneat suspensus, si in Sacris constitutus sit.

17. Qui reus fuerit etiam unius tantum delicti, ex quo periculum gravis scandali publici vel gravissimum detrimentum toti Communitati immineat, poterit, etiam a Superiore Provinciali vel Abbate, ad saeculum item remitti, habitu religioso illico deposito; dummodo certo constiterit de ipso delicto et de Religiosi, cui illud imputatur, reitate; et interim instituatur Processus ad sententiam expulsionis vel dimissionis ferendam Qui in Sacris constituti sunt, pariter suspensi maneant.

18. Item contra quaedam delicta censetur veluti lata a iure poena expulsionis vel dimissionis. Quae delicta sunt:

(*a*) publica apostasia a Fide Catholica;

(*b*) apostasia ab Ordine vel Instituto, nisi intra tres menses Religiosus redierit;

(*c*) fuga a Monasterio, suscepta secum muliere;

(*d*) et multo magis contractu, ut aiunt, civilis, vel attentatio aut celebratio matrimonii, etiam validi, seu quando vota non sint solemnia vel non habeant solemnium effectum.

Sufficit in istis casibus, ut Superior Generalis vel Provincialis cum suo respectivo Consilio emittat sententiam declaratoriam facti.

19. Sententia expulsionis vel dimissionis, quocumque modo lata si agatur de Religioso in Sacris, illico communicanda erit Ordinario originis et Ordinario loci, ubi ille moratur, aut sedem suam statuere velle dignoscatur.

20. Omnes Religiosi, de quibus agitur, in Sacris constituti, qui expulsi vel dismissi fuerint, perpetuo suspensi manent, donec a competente Auctoritate, post emendationem vitae, dispensationem obtinuerint. Religiosi vel Clerici, non in Sacris, expulsi vel dimissi, prohibentur, quominus ad superiores Ordines adscendant sine venia Sanctae Sedis. Omnes autem expulsi vel dimissi, etiamsi sese vere emendaverint, ad suum vel ad alium Ordinem vel Congregationem admitti non poterunt, absque speciali licentia Sedis Apostolicae.

21. Ad expellendas Moniales, vota sive solemnia sive simplicia in Ordine proprie dicto professas, et ad dimittendas Sorores, quae vota perpetua emiserunt in Institutis Religiosis, exiguntur graves causae exteriores, una cum incorrigibilitate, iudicio Abbatissae vel Superiorissae cum suo Consilio, respective manifestando per secreta suffragia, experimento prius habito, ita ut spes resipiscentiae evanuerit et ex continuis culpis Monialis vel Sororis incorrigibilis damna immineant Monasterio vel Instituto. Causae minus graves requiruntur ad dimittendas Sorores votorum simplicium in Ordinibus Religiosis. Iustae et graves causae probari debent ab Ordinario loci et, si Monasterium Regularibus subiectum sit, etiam a Superiore Regulari. Insuper accedat necesse est confirmatio Sacrae Congregationis, ita ut expulsio vel dimissio ex parte Ordinis vel Instituti, iuridicum effectum non sortiatur, antequam a Sacra Congregatione confirmata fuerit. Solummodo in casu gravis scandali exterioris, Episcopo loci approbante, Monialis vel Soror statim ad saeculum remitti possit, ita tamen ut Sanctae Sedis confirmatio absque mora petatur.

Quibus omnibus Sanctissimo Domino Nostro Pio Papae Decimo relatis ab infrascripto Sacrae Congregationis Secretario die octava Martii 1911, Sanctitas Sua Decretum hoc approbare et confirmare dignata est; contrariis non obstantibus quibuscumque.

Datum Romae, ex Secretaria Sacrae Congregationis de Religiosis, die 16 Maii 1911.

Fr. I. CARD. VIVES, *Praefectus.*

L. * S.

✠ Donatus Archiep. Ephesinus, *Secretarius.*

S. CONGREGATIO CONCILII.

COLLECTIONIS ELEEMOSYNARUM IN PAROECIIS.

Post legem "separationis" in Gallia plerique Episcopi cleri necessitatibus occurrere cupientes, opus instituerunt vulgo nuncupatum "*du denier du clergé*", quo, ex oblationibus fidelium a parochis in proprio districtu colligendis ac Episcopo transmittendis, praedictum finem quadantenus assequi valerent.

Episcopus Carcassonensis, cum quosdam suae dioecesis parochos dispositionibus a se latis renuentes compererit, sequentia dubia S. C. proposuit:

I. An Episcopus valeat parochos vi conscientiae adigere ad munus colligendi fidelium oblationes.

II. An valeat inobedientes poenis prosequi, non exclusa amotione ab ipso officio parochiali, ad normam Decreti: *Maxima cura,* can. 1, nn. 7 et 9.

De iisdem autem ad instantiam Episcopi Cenomanensis actum iam fuit in plenariis comitiis die 22 Maii anno 1907 habitis. Haud tamen tunc EE. PP. rem in se ipsa seu in genere prout nunc proponitur, dirimere placuit, licet ea fuerit eorum mens, ut parochus, de quo agebatur, quique aliter quam ab Episcopo statutum fuerat collectas facere et cultus expensis providere volebat, moneretur, ut Episcopi mandatis staret, facta etiam Episcopo facultate ad aliam illum paroeciam transferendi, si parere renuisset.

Hac igitur de causa quaestiones modo a Carcassonensi Episcopo propositae iterum Emis Patribus subiectae sunt, super iisdem sententia etiam alterius Consultoris exquisita.

DECISIO: Iis igitur quae deducta noviter sunt perpensis, aliisque resumptis quae in praecedenti Congregatione fuerunt disputata, Emi Patres in comitiis plenariis, die 29 aprilis 1911, respondendum censuerunt:

Episcopum in casu posse sub gravi parochos adigere ad colligendas, vel per se vel per alium, fidelium oblationes et post monitiones poenis canonicis inobedientes prosequi, eosque, si contumaces fuerint, servatis de iure servandis, etiam a paroecia removere.

C. CARD. GENNARI, *Praefectus.*

L. * S.

BASILIUS POMPILI, *Secretarius.*

S. CONGREGATIO INDICIS.

DECRETUM.

Feria II, die 12 Iunii 1911.

Sacra Congregatio Emorum ac Rmorum S. R. E. Cardinalium a SSmo Domino nostro Pio PP. X Sanctaque Sede Apostolica Indici librorum pravae doctrinae, eorumdemque proscriptioni, expurgationi ac permissioni in universa christiana republica praepositorum et delegatorum, habita in palatio Apostolico Vaticano die 5 Iunii 1911, damnavit et damnat, proscripsit proscribitque, atque in Indicem librorum prohibitorum referri mandavit et mandat quae sequuntur opera:

DER MODERNISTENEID. *Ein Appel an deutsche Priester von Clericus Germanicus. Augsburg, 1910.*

DR. W. KOCH UND DR. O. WECKER, *Religiös-wissenschaftliche Vorträge Dritte Reihe: Katholizismus und Christentum. 1. u. Aufl. Rottenburg, 1910.*

AUGUSTE HUMBERT, *Les origines de la Théologie moderne —I. La Renaissance de l'antiquité chrétienne (1450-1521). Paris, 1910.*

OTTOKÀR PROHÀSZKA, *Az intellektualismus túlhaitàsai. Budapest, 1910.—Több békességet (in Egyházi Közlöny, Dec. 23, 1910).—Modern Katholicizmus. Budapest, 1907.*

Itaque nemo cuiuscumque gradus et conditionis praedicta opera damnata atque proscripta, quocumque loco et quocumque idiomate, aut in posterum edere, aut edita legere vel retinere audeat, sub poenis in Indice librorum vetitorum indictis.

Quibus SSmo Domino Nostro Pio Papae X per me infrascriptum Secretarium relatis, Sanctitas Sua decretum probavit, et promulgari praecepit. In quorum fidem, etc.

Datum Romae, die 6 Iunii 1911.

F. CARD. DELLA VOLPE, *Praefectus.*

L. * S.

THOMAS ESSER, O.P., *Secretarius.*

ROMAN CURIA.

PONTIFICAL NOMINATIONS.

The following extraordinary mission was appointed to represent the Holy Father at the Coronation festivities of King George of England:

Monsignor Gennaro Granito Pignatelli di Belmonte, titular Archbishop of Edessa, extraordinary envoy for the occasion.

Monsignor Eugenio Pacelli, Domestic Prelate of His Holiness, Sotto-Segretario della S. Congregazione degli Affari Ecclesiastici Straordinarî, *Counsellor.*

Count Stanislao Medolago Albani, Cameriere Segreto di Spada e Cappa Soprannumerario di Sua Santità, Presidente dell'Unione Economica Sociale.

Count Francesco Bezzi Scali, Guardia Nobile di Sua Santità.

28 April, 1911: The Most Rev. John Keane, Archbishop of Dubuque, resigned, nominated to the titular archbishopric of Cio (Bythinia).

12 May, 1911: The Right Rev. Henry Tihen, Vicar General of Wichita, appointed to the See of Lincoln.

The Right Rev. Michael Francis Power, of the Archdiocese of St. John, N. F., appointed to the See of St. George, N. F.

29 May, 1911: The Most Rev. Edmond Francis Prendergast, titular bishop of Scillio and administrator of the Archdiocese of Philadelphia, appointed Archbishop of Philadelphia.

29 April, 1911. The Rev. Thomas George, Vice Rector of the Collegio Beda in Rome, appointed Domestic Prelate.

5 May, 1911. The Right Rev. Monsignor Robert Hugh Benson appointed Cameriere segreto soprannumerario.

24 May, 1911: The Right Rev. Joseph Perier, Vicar General of the Diocese of Concordia (U. S.), nominated Domestic Prelate of His Holiness.

27 May, 1911: The Right Rev. James F. Mooney, rector of the Diocesan Seminary of Newark, nominated Domestic Prelate of His Holiness.

The Right Rev. Louis Stecher, Rector of St. Peter's Church, Newark, nominated Domestic Prelate of His Holiness.

1 June, 1911: Mr. John Bapt. Durocher, former Pontifical Zuave, of the Diocese of Sherbrooke, made Knight of the Order of St. Gregory the Great (military class).

3 June, 1911: Cardinal Francis Cassetta appointed Prefect of the S. Congregation of Studies.

Studies and Conferences.

OUR ANALECTA.

The Roman documents for the month are:

PONTIFICAL LETTERS: 1. Latin text of the autograph letter sent by His Holiness Pope Pius X to His Excellency Diomede Falconio, Apostolic Delegate to the United States, in favor of international peace.

2. Congratulating His Eminence Cardinal Gibbons on the occasion of his jubilee festivities.

3. Instructing the President and Professors of the Roman Biblical Institute concerning its course of studies and annual examinations.

S. CONGREGATION OF RITES: 1. Solves doubts about the organ accompaniment of the Gregorian Chant, and the exact formula of the Apostolic Benediction when given at the end of conferences.

2. Issues a decree regarding the publication of certain Liturgical Books.

3. Answers questions regarding the Exposition and Benediction of the Blessed Sacrament.

S. CONGREGATION OF THE HOLY OFFICE publishes a decree on the Portiuncula Indulgence.

S. CONGREGATION FOR RELIGIOUS prescribes the judicial process previous to dismissal from Religious Institutes.

S. CONGREGATION OF THE COUNCIL announces its decision regarding the collections to be taken up by French priests in their parishes.

S. CONGREGATION OF THE INDEX publishes decree prohibiting five recent books.

ROMAN CURIA gives list of recent Pontifical nominations.

THE BIBLICAL COMMISSION AND THE AUTHENTICITY OF ST. MATTHEW'S GOSPEL.

The Biblical Commission on 19 June published a series of decisions in answer to seven questions proposed regarding the authorship, date of composition, and historicity of the Gospel of St. Matthew. This establishes the attitude of Catholic scholars toward the Higher Criticism which questions the

hitherto universally accepted teaching that: (1) St. Matthew, the Apostle, is the author of the Gospel which among the canonical books of the New Testament bears his name; (2) that there is sufficient evidence to maintain that St. Matthew wrote his account, addressed to the Palestinian Jews in their own tongue, before the other evangelists; (3) that there is no evidence to show that the Gospel of St. Matthew was written after the destruction of Jerusalem, or that the disputed testimony of St. Irenæus could be fairly construed to justify the rejection of the opinion which maintains that St. Matthew's account had been written before St. Paul's coming to Rome; (4) that the opinion is false which makes the testimony of St. Matthew dependent upon previous collections of the evangelical teaching by some unknown writer who is to be held as the real author of the Gospel; (5) that the testimony of the Christian Fathers and ecclesiastical writers confirms the view which maintains that the Greek version of the Canonical Gospel of St. Matthew is substantially identical with the original Aramaic writing of the Apostle addressed to the Palestinian Jews; (6) that the lack of chronological order in the narration of facts and the evidently dogmatic and apologetic purpose of the author of the Gospel according to St. Matthew offer no just argument from which to claim a non-historical character for the work; (7) that the attempt to establish the non-authenticity, from the historical viewpoint, of the first chapters of the Gospel dealing with the genealogy of Christ and of certain passages in other parts of the Gospel lacks solid (critical and historical) foundation.

COMMEMORATION OF VESPERS "INFRA OCTAVAM".

Qu. In the ECCLESIASTICAL REVIEW YEAR BOOK for 1911, in the Ordo section, we read: "Commemoration of Octave (from 1 Vesp. of feast)" in 2 Vespers of 29 May, 16 June, 19 June, 3 July, 13 August, 5 November, 11 December, and 13 December.

Permit me to ask how "from 1 Vesp. of feast" may be made to agree with "Rubricae Generales Brevarii", Caput VII de octavis: numero 5: "In Vesperis infra Octavam omnia dicuntur sicut in secundis Vesperis Festi; etc."

If you think it fitting to give an answer through the REVIEW, it will be much appreciated by a

CONSTANT READER.

Resp. The general Rubric of the Breviary has been altered by a Decree of the S. Congregation of Rites (5 June, 1908, in Atrebaten.), according to which the Antiphon at Vespers is taken from first Vespers of a feast with an Octave whenever the *next day's* office is *de die infra octavam.* If, however, the following day is a feast (occurring or transferred), the commemoration of the Octave at Vespers is taken from second Vespers. The reason for this distinction is obvious; for the office of a day *infra octavam, when said in full,* has first and second vespers. The first are said on the eve, the second on the day itself.

HYMNI TRES IN PONTIFICATUM ROMANUM

Tartareis ab Hostibus Perpetuo sed Frustra Oppugnatum.

I.

Ad Petrum Ap. Ecclesiae Fundamentum.

Petrus es, duroque Nili
stas basalte firmior;
munus imples, haud movendi,
saxei fundaminis,
Christus in quo, dux ad astra,
iussit Arcem surgere,
miles unde regna caeli
christianus scanderet.[1]

Alma Rupes, quot procellas
movit in te Tartarus!
Nata vix, iras cruentas
experiris Caesarum;
schisma mox et multiformes
invalescunt haereses,
quae tuis repente castris
proditores inserunt.

Bella nec deferbuere
saeculis labentibus;

[1] Tu es Petrus, et super hanc petram aedificabo Ecclesiam meam. (Matth. 16: 18.)

hostis arcem Vaticanam
cingit usque densior.
Christus at te (nec pavemus)
Petre, petram condidit,
Inferûm quam nulla possit
vis dolusve frangere.[2]

II.

Ad Petrum Ap. Ecclesiae Pastorem.

Pastor es regisque, Petre,[3]
septa Christi mystica.
Quos suo Redemptor agnos
sospitavit sanguine,
hos tibi, caelo sub omni,
temperandos credidit,
ac salubri nutriendos
veritatis pabulo.

Cursitans ovile circum,
rugit ater Cerberus:
rugit et, leonis instar,
appetit quos devoret;[4]
saepe vulpinas et artes
adiicit ferociae;
aut, colubri more, repens
ac silens allabitur.

Vis tamen nec ulla vincet,
Petre, te fallacia;
fide Christo, qui refregit
Tartari potentiam;
qui tibi, dum saecla current
praeliis obnoxia,
se spopondit e supernis
adfuturum sedibus.[5]

[2] Et portae inferi non praevalebunt adversus eam. (Matth. 16:81.)

[3] Pasce agnos meos . . . ; pasce oves meas. (Ioan. 21:16, 17.)

[4] Diabolus, tamquam leo rugiens, circuit, quaerens quem devoret. (I Petr. 5:8.)

[5] Ecce ego vobiscum sum omnibus diebus, usque ad consummationem saeculi. (Matth. 28:20.)

III.

AD PETRUM AP. ECCLESIAE NAVARCHUM.

Duc in altum,[6] Christus inquit,
Petre, Navim providam,
quam paravi matris Hevae
naufragis nepotibus.
Duc receptos aestuosas
inter undas temporum,
vita donec sempiterna
ter beatos muneret.

Senties ira frementem,
Ductor alme, Tartarum.
Ille te tuosque saevis
verberabit fluctibus;
turbines ciebit atros,
igne sectos fulgurum;
monstra gignet dira visu,
cladium praenuntia.

His tamen ne terreare,
Petre, tempestatibus.
Filius, Patrem rogavi
ne Fides te falleret.[7]
Dic, tumens si mugit unda:
"Christe Soter, advola!"[8]
Advolabo, turbidoque
pax redibit aequori.[9]

P. FRANC. X. REUSS, *C.SS.Red.*

Rome, Italy.

SOULPTORIS OPUS.

Informem Michael, dictus et Angelus,
molem marmoream forte coëmerat;
mons Carrarius alvo
pondus gesserat improbum.

[6] Duc in altum et laxate retia. (Luc. 5:3.)

[7] Simon, Simon . . . ego rogavi pro te, ut non deficiat fides tua. (Luc. 22:31, 32.)

[8] Domine, salva nos, perimus. (Matth. 8:25.)

[9] Imperavit ventis et mari, et facta est tranquillitas magna. (Matth. 8:27.)

Visâ mole rudi: " Mox eris Angelus—
inquit sculptor—; abi, quod radiantia
condis Caelitis ora,
velum funebre saxeum!"

En scalprum lapidem mordet; et ictibus,
ductis assidue, malleus instrepit;
surgit forma, resecto
vili tegmine, fulgida.

Emergit, nitido purior aethere,
frons; ardent oculi, fulguris aemuli;
arridentque (magistri
ars est tanta!) precantibus.

Crescit caesaries, quae per eburneum
collum perque humeros molliter effluit;
duplex nascitur ala,
auras findere callida.

Binis, cum reliquo corpore, brachiis,
binis et pedibus fit via libera;
incompostaque tandem
moles exit in Angelum.—

Audi, qui legis haec: mens tua marmori
par est; huicque suam Conditor inclytam
vult insculpere formam
ac virtutis imaginem.

Quod molitur opus nobilis Artifex,
demens, ne prohibe; non tibi saxea
mens, sed cerea, quaeso,
insit, subdita legibus.

Scalpri fer patiens vulnera: vulnere
quovis alma salus prodit; et ostium
menti panditur, alas
unde ad sidera dirigat.

Hanc o effigiem, Numen amabile,
in me sculpe tuam; quam neque Tartari
nec vis ulla tyranni
expungat furiosior.

Invitatio ad Aquas Salutares apud Nuceriam Umbrorum.[1]

Huc veni, dulcem bibiturus undam;
huc veni, purâ fruiturus aurâ
quisquis, aestivos fugiens calores,
otia quaeris.

P. FRANC. X. REUSS, *C.SS.Red.*

Rome, Italy.

WHO NEEDS THE EVENING MASS?

An English contemporary comments on the discussion in our Conference Department on the revival of the Evening Mass to satisfy the needs of the laboring classes in the United States who are otherwise habitually debarred from fulfilling the obligation of attending Mass on Sundays and holidays. But the periodical referred to apparently misunderstands the purpose of the discussion and assumes that the plea is for a devotional Mass on weekdays and not for a Mass of present obligation, as on Sundays. First of all it is to be understood that the Sunday morning services as at present conducted are not to be altered. The Masses on Sunday morning are not only appropriate and sanctioned by the law and tradition of long ages in the Church, but they also suit the convenience of most people, in America as elsewhere, who recognize Sunday as a day of rest from labor. For those who are hindered from attending Mass on Sunday morning, but who are free on Saturday evening, it would of course be a gain if the obligation of the Sunday Mass could be transferred to Saturday. But there might be also a Mass on Sunday evenings. In any case, apart from the facilities for distributing and receiving Holy Communion which an evening Mass would afford to many, thereby lightening both the work of the priest and increasing the opportunities of the faithful, thousands of our people would be allowed to hear Mass and thus preserve their faith, who are now shut out from the church at Mass time from year's end to year's end.

Who are these people? Police officers and firemen on regular duty every Sunday morning; watchmen in public sta-

[1] Haec invitatio inscripta est in porticu memoratae stationis balnearіae.

tions, factories, banks, and such places; telegraph and telephone operators on duty in the morning; railway and street-car conductors; engineers in electric plants; messenger boys, and the men who work in shifts on repairing railroad tracks, telegraph wires, and other emergency jobs. Not all of these classes of workmen are employed invariably on Sunday mornings; but many are so employed all the year round. To absent themselves from work means discharge from their position. "We want no Mass boys in this office," said an employer to a bright young lad who before reporting on his return had slipped into a church to hear Mass whilst on an errand as telegraph messenger. Now this class of employees is very large among our Catholic population; it is the poor who have to earn their living in these stations, and the poor are mostly the Catholic foreigners whose children thus grow up in ignorance of religion while seeking to earn a living. Only their bishops, the shepherds of their souls, can procure for them the opportunity of hearing Mass and getting instruction, by representing their needs to the Holy See, and obtaining the privilege that will demonstrate that the Sacraments and its ministers were instituted for the poor, and cease to be graces when they become impossible of approach.

ANENT THE USE OF THE "MYSTERY BEADS".

To the Editor, THE ECCLESIASTICAL REVIEW.

In the REVIEW for July, "J. F. S." recommends the new "Mystery Beads", in which the large beads are replaced by medals. Though they may be very beautiful, there is another objection to their use, besides the cost. The rosary must be made up of beads and not medals (Vide Beringer, *Die Ablässe*). The practice of substituting medals for them has been expressly condemned by the Sacred Congregation of the Holy Office by a decree of 13 March, 1909. "Ab aliquo tempore invaluit usus inserendi coronis B. M. V. loco granulorum quae *Pater Noster* designat, parva numismata B. V. M.—Quaeritur a multis fidelibus, utrum hic usus obstet lucro indulgentiarum, et utrum retineri possit, an non.—S. Congr. S. Off. respondendum censuit, *nihil esse innovandum.*

P. E. SCH.

P. S.—This refers, of course, only to indulgenced beads.

CONSECRATION OF ALTAR STONES.

Qu. In the ceremonies for consecrating an altar stone the bishop is directed to take the grains of incense from the salver, and to form with five grains a cross at each of the five places on the stone where he before made the unctions with the Oil of Catechumens, etc. "After having made each cross, the bishop places one of the crosses made of wax tapers on the grains before making the next cross." In Schulte's *Consecranda,* from which I take these directions (p. 261) there is a footnote saying: "The five grains of incense may be attached to the taper crosses beforehand, and then the bishop needs only to place the taper crosses at their places with the grains of incense turned downward." Does this mean that the bishop himself has to prepare in advance the incense crosses with their tapers, or may this be done by some other priest while the bishop is performing the ceremonies which precede this part?

Resp. Martinucci, to whom Father Schulte refers as his authority, does not state whether the crosses are to be made by the bishop or by the attendant priest; but we should suppose that it is to the latter he refers. At any rate this is the legitimate practice as approved by the S. Congregation of Rites, in a decision last year. The question was asked: "An in consecratione Altarium portatilium Episcopus consecrans debeat ipse omnes cruces propria manu ex incenso formare et candelas imponere; an his in actionibus a sacerdotibus adjuvari possit?" and the reply was as follows: "Episcopum consecrantem in praedictis actionibus posse adjuvari a sacerdotibus" (S. R. C. Decr., 14 January, 1910).

THE APOSTLE OF THE SCANDINAVIANS.

Qu. There are a number of Swedes working in this district; they are a very thrifty and clean sort of people and much liked by their employers, especially as domestics. Most of them however are Lutherans, and I find it difficult to attract them to our services, though they are open to religious appeals for charity. Lately a member of my congregation offered to defray the expenses of a mission for them and I thought it might attract them if we had a statue of their national saint. Who is the Apostle of Sweden or the Patron Saint to whom their ancestors had chief devotion before the Reformation? I imagine that just as the English people venerate St. Edward or St. George, so the Swedes must have some special Patron Saint of their own. Is it St. Bridget of Sweden? That seems to encroach on Irish ground.

Resp. The popular Apostles of Sweden are St. Ansgar and St. Sigefride, especially the first, a Benedictine abbot who preached the faith in Denmark and Sweden. There is also King Eric IX, who is canonized.

THE SKULL-CAP AT MASS.

Qu. May a priest wear a small skull-cap, for reasons of health, during the celebration of Mass?

Resp. The S. Congregation gives leave, upon application, for the wearing of the *pileolum,* but usually with the reservation that the same is not to be worn during the time between the Preface and the Communion of the celebrant.

THE SYMBOL OF THE FISH AND BIRD IN SEALS.

Qu. The crusade you are waging against the fantastic designs that are made to serve as coats-of-arms for bishops will not, I hope, destroy the use of symbolism in these matters. It was a happy thought to publish Mr. Fryar's article on that subject; but it does not seem exhaustive. I have before me an old seal showing a cross, at the foot of which is a fish; on one of the arms of the cross rests a *bird,* and in the space between are the letters I H O V; beneath these letters are C and C. What is the meaning of the bird and the letters O V and C C?

Resp. The *bird* is the symbol of eternal life or of the soul destined to eternal life (winging its way to heaven, or living above the earth). The letters O V and C C belong to I H, the whole making the name of *Jesus* in Greek epigraphic capitals IHCOVC. The seal represents an image of Christ (fish= ἰχθύς) attached to the cross, serving as the basis of eternal life (bird).

THE DISCUSSION ON VASECTOMY.

The discussion on the Morality of Vasectomy, interrupted on account of the summer vacation, will be resumed in the September number of this REVIEW. It is hoped that a practical solution may be arrived at as a result of the frank and all-sided presentation of the subject by the professors of some of our principal theological schools, and by the medical experts whose statements and opinions were embodied in the article by Dr. O'Malley in the June number.

Criticisms and Notes.

ALLGEMEINE KUNST GESCHICHTE. Mit aesthetischer Vorschule als Einleitung zur Geschichte und zum Studium der bildenden Künste. Vom Standpunkte der Geschichte, Technik, Aesthetik. Von Dr. P. Albert Kuhn, O.S.B., Prof. der Aesthetik und Klassichen Litteratur. Einsiedeln, Waldhut und Köln: Benziger & Co.; New York, Cincinnati, Chicago: Benziger Bros. Mit 5572 Illustrationen im Text and mit Farben-Beilagen. 1909–1911. (Six volumes, quarto, richly illustrated.)

We may say at once and without exaggerating the merits of this work that there exists no single history of universal art that is so complete and so trustworthy a guide to the knowledge, understanding, and practical appreciation of the world's masterpieces in plastic architecture and painting, as this monumental literary achievement of the eminent Benedictine, P. Albert Kuhn. Although the first volume of the work bears the date of 1909, the actual process of printing and illustrating was begun ten years ago; and back of that date of first publication lies a period of direct preparation of more than thirty years, for its ultimate perfect execution. As professor of esthetics and the history of the fine arts P. Kuhn entered upon his labors in 1876. His architectural history of the old abbey of Einsiedeln, his description of the art treasures of Rome, his studies of typical efforts in the modern revival of Christian art, published at intervals within the last three decades, prove that he was utilizing to the best advantage the exceptional opportunities afforded him for bringing into one unified whole, for the purpose of study, the results of the efforts made by the genius of man in all ages to express the beautiful.

While Dr. Kuhn's work, regarded merely as a history of the making and characteristics of all the chief masterpieces in the realm of the fine arts, is in itself a unique production that places its merit above the numerous compendiums and specialist works dealing with the subject in a summary or else in a partial way, it has the additional value of treating its material in both a philosophical and practical manner. For this *Kunstgeschichte* is not simply a collection of facts, with their complements of names, dates, and localities, to inform the student regarding the process by which the great art works of all times have come into being: it is also a school of instruction whereby the reader is taught the principles that give esthetic

value to each work, and enable him to apply to them the test of true and permanent art criticism. Nay more; not only does the student find here the basis of a knowledge concerning the artist and his work and its esthetic value; he is also taught the technique, the method of treating the material used by the artist for the production of his masterpiece. Thus the work combines the history, the philosophy, and the technical exposition which give us a full understanding and right estimate of the great works of art in different periods and countries.

The material thus brought together for all-sided study is grouped into its three typical artistic expressions; and two volumes (styled half-volumes in the original) are devoted to each of the arts: Architecture, Sculpture, and Painting. In the first part of the volumes that treat of the subject of architecture the student is given a survey of the fundamental principles of esthetic science. The notion of Beauty, its elements and sources, its various qualities and relations, are set forth in clear and easily comprehensible language; next the author dwells in systematic fashion upon the manifold forms or expressions of beauty, the formation of taste and of critical esthetic judgment. Besides this general introduction to the study of art, each special department is preceded by an exposition of the chief purpose, the means employed in the execution, and the laws to be observed in the pursuit of the separate arts. Thus, before entering upon the chronological enumeration of the various styles of architecture as represented by the monuments of Egypt, Assyria, etc., the author points out the elementary requisites of construction and decoration, the peculiarities of style, and the national or local prepossessions which exert their direct influence upon the formation of style. Then follow detailed illustrations—the art of the Egyptians, Assyrians, Persians, Hebrews, Hindus, Mongols, American Indians, Greeks, Romans, Early Christian, Islamitic, and Romanesque, in chronological order or as they appear in contemporaneous development.

To indicate how systematically and thoroughly this process of historical development is sketched for us, we need take but a single instance as exemplifying Dr. Kuhn's method. The section that deals with Romanesque art opens with a constructive plan explaining the salient features of the Romanesque style, its origin, transitions, and ultimate development. Next the characteristics of the Romanesque style are examined from the esthetic viewpoint, unfolding the motives and chief ideals which the Romanesque style seeks to express. Only when we have a complete grasp of the meaning and purpose, the forms and ways, of the Romanesque style in building and decoration are we led on to the contemplation of its actual monuments. Each

country, Germany, Scandinavia, Italy, France, Spain, England, has its separate chapter and illustrations.

In like manner we study the Gothic style with its innumerable varieties in different countries and succeeding ages; the architecture of the Renaissance, the Barocco and Rococo styles, and the classicist essays which brought about those Hellenic and Romanic combinations of decorative architecture which puzzle the purist. The importance of modern architecture is by no means undervalued, for we find here a complete record of all that is worthy of note in the architectural works of our times.

What we have said of the volumes on architecture is in full measure of appreciative criticism to be said of the other four volumes, on Sculpture and Painting. In each case will be found completeness, critical judgment, and splendid choice of typical illustrations done with rare artistic finish, so as to give the reader a correct idea of the art work under discussion. Furthermore the student is furnished with a good bibliographical apparatus, comprising whatever of note has been written in English, German, French, Italian, etc., in elucidation of the world's great masterpieces and the principles which have caused their universal appreciation.

To the priest who can master such a work, and afford its purchase, we recommend that he by all means secure these volumes, in preference to anything of similar pretensions. Even when used only as a work of reference it has its great value in giving the concrete answer to any question regarding particular works of art—churches, monuments, paintings—with their sources, creators, uses, and values. In almost every case the object will be found among the illustrations. Hence it is of service even to those who are not familiar with the German text, but who have a taste for art, and who wish to find again what they have seen in their travels, or heard of or read about. The work comes moreover from a priest, a member of a Religious Order whose privilege it has been to furnish great artists to the Catholic world for more than a thousand years. His judgment may be trusted as ripened by a wide experience; he is familiar from personal study with all the great haunts of art in Italy, France, Spain, Germany; he has enjoyed the collaboration and encouragement of the most eminent connoisseurs, himself an artist and a teacher who wields the pen with the grace of a born litterateur. And in the matter of art it is of supreme importance that they who fashion our taste and direct our efforts toward utilizing the Beautiful in the service of God, in church and school, in the public halls where our people go for recreation, in the homes where the minds and hearts of the children are cultivated to a due appreciation of what is chaste and orderly and true—that they, our priests, who lead and

influence in all these things, should be imbued with a correct and delicate taste, a knowledge of what is best in architecture, sculpture, painting, and literature. Perhaps it is demanding too much to have a work of this kind furnished with a complete and entirely satisfactory index, but some attempt, besides the pages of contents, at rendering detailed reference to the chief works and names of artists possible, would be, we fancy, an additional feature of excellence.

IRISH ECCLESIASTICAL ARCHITECTURE. With Some Notice of Similar or Related Work in England, Scotland, and elsewhere. By Arthur C. Champneys, M.A. With numerous illustrations, chiefly from photographs by the author. London: C. Bell & Sons; Dublin: Hodges, Figgis & Co. 1910.

Whilst there are comparatively few monuments of so-called Irish architecture which compare with the great medieval minsters and abbeys in England and on the European continent, there are very many relics and ruins of churches, monasteries, and castles with their unique decorations, crosses, and towers, that offer to the student of archeology and of ecclesiastical art peculiar and attractive characteristics. Mr. Champneys, whose name is probably familiar to most Americans interested in the study of ecclesiastical architecture —indeed some of the chapters of this book were first published in an American magazine of Christian Art—has collected a large number of facts about the early achievements of Irish church builders and the complementary arts of plastic decoration and sculpture.

The beginnings of Irish architecture, of which evidence still exists in the pillar stones, cists, cromlechs, burial vaults, chambered cairns, and kindred relics, are indicative of the military rather than the religious character of the race. But there follows with the awakening and growth of Christianity an opposite tendency, bespeaking a sentiment of retirement and devotion in the construction of hermitages and monasteries. The period of erecting churches is not distinctly marked, but goes hand-in-hand with the development of the monastic and missionary system which called for oratories and Mass-houses of limited and unpretentious construction. With the increase of churches the author connects the spread of the "Round Towers", the primary object of which was, as he shows, ecclesiastical. They were partly bell and watch towers, partly refuges and hiding-places in times of attack, where books, relics, and church plate could be kept secure from the enemy. Later on there developed what has been styled the Irish Romanesque form of church building, with its peculiar offshoots of Cistercian and Scotch Romanesque. The influence of alien artists—workmen from the English provinces

—made itself felt to a degree before the pure Gothic architecture was established in Ireland. The chief feature of a later time is that of a composite national style. The author gives elaborate descriptions of the principal examples of each style, including in the illustrations relics of altars and chancels, of tombs, confessionals, sculptures, crosses, and "warming apparatus". The subjects are discussed not merely in a descriptive form but with an attempt at critical adjustment by reference to the chief authorities on the subject of Irish religous art and cultural history. As the present work is not limited to any special period, as is George Petrie's volume, which treats Irish architecture anterior to the Anglo-Norman invasion, or Miss Stokes's book on early Christian art in Ireland, the student need not go to separate sources for a full survey of his subject. Mr. Champneys has utilized and mentions nearly all the trustworthy authorities on Irish art in our language.

THE CATHOLIC ENCYCLOPEDIA. An International Work of Reference on the Constitution, Doctrine, Discipline, and History of the Catholic Church. Edited by Charles G. Herbermann, Ph. D., LL. D., Edward Pace, Ph. D., D. D., Condé B. Pallen, Ph. D., LL. D., Thomas Shahan, D. D., John J. Wynne, S. J., assisted by numerous collaborators. In fifteen volumes. Vol. XI. New York: Robert Appleton Co. Pp. 799.

The latest (eleventh) volume of the *Catholic Encyclopedia* brings the work down to *Philip* (Apostle). The articles, viewed in the light of their relative importance as informing the readers on Catholic topics, are on the whole equal to the high standard established by the previous volumes. Among the articles that are likely to attract most attention the chief is probably that on the Pentateuch by Father Maas, S.J., of Woodstock College. It is written with a scholarly grasp of the subject, without bias but also with scrupulous care to safeguard the Church's traditional teaching which modern critics have in various ways sought to discredit on grounds that are alike unsatisfactory to the historian and to the believer in the inspired character of the work. Belief in the Mosaic authorship of the Pentateuch does not require us to maintain that Moses wrote the work with his own hand, as it has come down to us, or even that he dictated it to his scribes; but it is none the less his work, embodying all the truths and laws, the facts illustrative of principles which he inculcated under the directly inspiring influence of God upon the Hebrew people. No one denies that there are to be found in the Pentateuch as we have it to-day, post-Mosaic additions and other modifications

not attributable to Moses, but not of a nature to permit us to assign the authorship to anyone else than the man whom tradition honors as the originator under God of what is contained in the five books bearing the name of Moses. The divisions, references, and historical completeness of the article make it thoroughly satisfying to the unbiased student of revealed truth.

Other articles of notable merit are Dr. Hanna's on Penance, Joyce on the Papacy, Brehier on Numismatics, Mooney on the Church in New York, Pace on Pantheism, Siegfried on Ontology, Palmieri, the Augustinian, on Nihilism. The articles on the Periodical Literature of the different countries are judiciously put together, with the exception of the one that most interests American readers. Mr. Thomas Meehan writes in a perfunctory manner that leads one to distrust his statements; for the rest, he is lacking not so much in knowledge of newspaper facts as in literary judgment. Fr. Vermeersch writes as usual, well informed, on canonical subjects touching religious orders. The same is to be said of the articles of Simeon Vailhé on topics of the Russian and Greek Churches. It is to be regretted that the space assigned to certain articles is too limited. Thus *Ontology, Pascal,* and a number of similar articles seem treated quite disproportionately to their importance in the history of actual Catholic controversy. There is less reason for devoting a large space to the speculative discussions on "Grace" than there is to a critical analysis, for example, of the unjust attacks of Pascal on the Catholic theologians in his Provincial Letters. The latter subject is one that meets the reader every day, and the student of Catholic apologetics is helpless against the attacks of the enemies of the Jesuit Order without a fair exposition of the facts that are by no means as indicative of Pascal's innocence as M. Lataste would have the readers of the *Encyclopedia* believe. We must not omit to mention Dr. William Barry's article on Oxford as a model of historical conciseness, and that of F. Prat on St. Paul. Cardinal Moran's paper on St. Patrick is somewhat disappointing as an historical sketch, for whilst the legendary details regarding the much-loved Patron Saint of Ireland are attractive to many readers, they hardly find a proper place in a reference work of this kind.

THE MYSTERY OF THE PRIEST'S PARLOR. By Genevieve Irons. St. Louis, Mo.: B. Herder; London: Sands & Co. 1911. Pp. 341.

The "mystery" in the story here told is a murder committed by an irate laborer unexpectedly confronted in the priest's house with a young man who had wronged his daughter. Favored by circumstances in the casual absence of the priest, who is detained in the

church, the murderer succeeds in shifting the suspicion of the deed on his pastor, and at the same time manages to seal the lips of the latter by going to confession to him before the crime is discovered. The evidence in the case is apparently against the accused priest, and despite the decided general conviction of his innocence he is condemned. Some accident causes the verdict to be altered to penal servitude for life. For sixteen years the priest is kept in prison, when unexpectedly the true murderer, being on the point of death, confesses to the governor of the prison and exonerates the priest.

The plot of the story is ingeniously constructed. There is abundant intermingling of romance and pathos to keep the reader in good humor, and the delineations of character are true to nature. The young priest and his devoted mother, the excellent bishop, the kindly sympathy of the Protestant vicar and his beautiful child, the narrow prejudices of the country folk, the thoroughly human impulses of the people who are normally good, and the mechanical workings of the legal machine which ignores all motives that cannot be demonstrated according to formula, are sketched with the clever hand indicative of literary habits. The fact that the writer is a convert accounts for her intimate knowledge of the sources of Protestant prejudice, and she exhibits remarkable tolerance for those human weaknesses which most irritate those who identify realization of truth with consistency in living up to its standard. There is perhaps in her occasional parenthetic reflections an overanxiety not to wound the susceptibilities of weak Catholics. The rather frequent introduction into the narrative, of psychical forebodings, such as presentiments and dreams, to illustrate the story, may also strike the more critical reader as a blemish. But the novel is of a healthy tone throughout. It elevates the spirit of priestly self-sacrifice, points out the misconceptions of popular prejudice, the harm of gossip, and the danger of self-indulgence. The literary form is quite in keeping with the high motif of the story.

Literary Chat.

The Heart of the Gospel is a neat little volume by Father Francis Donnelly, S.J. Its character is more clearly indicated by the subtitle, "Traits of the Sacred Heart". Though we are not wanting in works treating of the same general theme, there is no single book, we may venture to say, that approaches the subject from the same viewpoint or presents it quite as vividly and distinctly. It has often been the author's endeavor to elucidate the meaning of the word "heart" as it occurs throughout the New Testament, and thereby to illustrate our Lord's character as revealed to us in the Gospels. That he has succeeded in this aim need hardly be said. There is a directness and a

realness in the thought and a super-commonplacedness in the style which lift the work quite out of the category of the sentimental and platitudinousness into which books of the class are sometimes not unjustly grouped. The exacting dialectician may perhaps challenge the statement that the simple process of "putting two and two together" involves "a conclusion" (p. 20); while the exegete will not deem himself hypercritical if he find an inaccuracy in the assertion that St. John after leaning on our Lord's bosom "straightway became 'the one whom Jesus loved'" (p. 21)—thinking as the critic will that the Beloved Disciple enjoyed this privilege from the moment of his vocation. These, however, are but bagatelles—small specks on a fair work and worthy of notice only because one would have so solid a devotional book faultless in accuracy (New York: The Apostleship of Prayer).

The literature of the "Design Argument" for the existence of God is so large that one takes up a new book devoted to the subject expecting to find simply a repetition of phenomena perfectly similar to, if not identical with, what one has met with before in uncounted other books treating of the subject. Nevertheless, since the argument places the whole universe under contribution, the material will never be exhausted, and there will always be place for new workers, new writers, and, it may be hoped, new readers. *Wunder der Pflanzenwelt*—or the Revelation of God in the plant world, as the subtitle has it—is a recent study by Father Baumer, C.SS.R., which specializes the subject by confining it to the botanical field. The author analyzes the manifold parts of the plant—cells roots, stems, leaf, flower, and fruit—and shows how each and all manifest not only design, but the power, wisdom, and love of the Designer. The study therefore is not simply a theistic argument, but a scientific and at the same time a religious or spiritual contemplation of nature—"eine religiöswissenschaftliche Naturbetrachtung." In this latter aspect the book contains a large amount of interesting illustrative material available for the preacher and the instructor of children (New York: Pustet & Co.).

Our readers will recall a reference made in our "Literary Chat" (June) to Father Matthew Russell's latest volume of poems, *A Soggarth's Last Verses*, which he publishes with a farewell note and a request for a prayer from his readers, as though he felt it to be his last work on earth. A writer who signs his composition with the initials E. M. P. H., sends a clever protest to Father Russell, which he prints in the July number of the *Irish Monthly:*

"Arrah, Soggarth aroon,
But it's ages too soon
To be talkin' o' writin' no more o' yer pomes!
For it's many a one,
Ere yer singin' is done,
You'll make to bring pleasure an' good to our homes

"O Soggarth aroon
'Tis the beautiful tune
You'll be singin' one day in the best of all homes;
An' you'll think iv us then,
Us women an' men,
That you've betthered an' gladdened by manes o' yer pomes!

"But, Soggarth aroon,
God grant us the boon
Not to call you just yet to that best of all homes;
But lave you to bide
Wid us for a tide,
An' go on wid yer makin' iv holy sweet pomes."

In an article on "Training in the Seminary" (for the word *Training* we substituted *Discipline,* though the term is not quite as exact when applied to the particular instruction to which Father Feeney refers) there occurs an error in a sentence on page 50 (July number). The correct reading is: "Those rectors who turn their faces against training must admit either that they are becoming fossilized, or else that the training I advocate is not conducive to ideal results."

The Magic of the Sea by Captain James Connolly (B. Herder, St. Louis) is a volume of some historical interest as far as it deals with the early career of Commodore John Barry at the time of the American struggle for national independence. But as a novel it has the additional advantage of being a breezy sea story which many of our readers will find particularly refreshing during the hot season.

Dr. Karl Weiss of the University of Graz is the author of a recent volume on the merits of P. Antonio de Escobar y Mendoza as a theologian. Those who have read Pascal's *Provincial Letters* and who are familiar with the controversy which the articles called forth at the time of their publication, have probably experienced some regrets at the admission of most Catholic critics that the accuracy of Pascal's quotations, setting forth the so-called lax teaching of morals by the Jesuits, cannot be justly impugned. Literally, it is true, Pascal quotes for the most part from a work by the Jesuit Escobar entitled *Liber theologiae Moralis* (ed. 1651). This volume contains a chapter of solutions of cases of conscience under the heading of *Praxis ex Societatis Jesu Schola.* In this chapter Escobar gives the opinions of various theologians, without however vouching for their worth or making them his own. As these opinions are taken out of their context and adduced chiefly for the purpose of illustration, they cannot of course be said to embody the doctrine of the collator, and much less may they be considered as the authorized teaching of the Jesuit Order. It is from these sources that Pascal made his selections in his onslaught upon the moral teaching of the Jesuits as a body or theological school.

In the somewhat brief reference (27 lines) to Escobar y Mendoza in the *Catholic Encyclopedia,* Vol. V, we read: "Unprejudiced critics find him inexact in quotations, subtle in discussion, obscure and loose in reasoning." In the same work (Vol. XI) Pascal is referred to in the following words: "His good faith cannot be seriously doubted, but some of his methods are more questionable. Without ever seriously altering his citations from the casuists as he has sometimes been wrongfully accused of doing, he arranges them somewhat disingenuously; he simplifies complicated questions excessively, and in setting forth the solutions of the casuists sometimes lets his own bias interfere."

Dr. Weiss points out that Pascal acted with malice prepense. The actual teaching of Escobar as a moral theologian, and of the great Jesuit theologians to whom he refers, was not embodied in the *Liber theologiae.* Escobar himself had published the work under the title *Liber theologiae moralis viginti quattuor Societatis Jesu Doctoribus reseratus, quem R. P. Antonius de Escobar et Mendoza in Examen Confessariorum digessit.* The words "in examen Confessariorum" are noteworthy. Escobar was one of the most popular theologians of his day. With a keen sense of the needs of his time he published a volume in Spanish for the use of confessors and penitents: *Examen y Practica de Confessores y Penitentes en todas las materias de la Theologia Moral.* This work had already been popularized in thirty-seven editions when their author undertook to write a Latin manual, based upon the Spanish work, yet adapted for students of theology who were not dependent upon this text exclu-

sively, but to whom it was deemed necessary to present the varying opinions of theologians.

Dr. Weiss examines step by step Pascal's charges against the Jesuits regarding Probabilism, the sources of moral action, the theological virtues, scandal, oaths, simony, contracts, self-defence, and grace. He contrasts with Pascal's statements the statements of the theologians and of Escobar, as found in their own works, with the result that the teaching of the Jesuits as of Escobar, which Pascal misrepresents in one way or another, *without subjecting himself to the charge of not having "quoted literally"*, is shown to be that of the most reputable theologians from the Apostles of the Gentiles down to the Angelic Doctor. It is likewise shown that Escobar does not deserve to be charged with being inexact any more than any other of the great teachers of his illustrious Order.

The *Catholic World* (July) has a discriminating article on the subject of Henry George's argument against Private Ownership of Land. It is the conclusion of a series of papers on the subject by Dr. John A. Ryan, and warns the student of Social Reform methods that, however plausible the plea of Henry George, it is not therefore logically just. "The argument based upon men's equal rights to the use of land merely proves that private land ownership does not bring about perfect justice, not that it is essentially unjust; and the argument concerning the social creation of and right to social land values overlooks the fundamental justification of production as a title of ownership."

The *Year Book of the Catholic University of America*, 1911-1912, makes a good showing. The institution has in operation, besides the School of the Sacred Sciences for which it was originally established, a School of Law, of Philosophy, of Letters, and of Sciences. Various courses of public lectures and opportunities of Library, Museums, Observatory, Laboratories are offered to the students as in other universities. The *University Bulletin*, the *Catholic Educational Review*, and the *University Symposium* (a student publication), show a decided effort in the direction of literary activity.

The current issue of the *Harvard Theological Review* contains a paper on "Rational Mysticism and New Testament Christianity" in which the writer defends the harmony between reason, mystical experience, and the doctrines of the New Testament concerning especially faith, sin, the cross, and salvation. Although the paper contains nothing with which the mature student of Catholic—mystical—Theology is not perfectly familiar, he may well be gratified by reading so clear and convincing a vindication of an old Catholic truth by a Protestant divine (the Rev. Henry W. Clark, Harpenden, Herts., England). And this the more when he comes to read another paper on a somewhat kindred subject occurring in the same *Review*, entitled "God in all and over all" by the Rev. Warren Seymour Archibald, B.D., Pastor of the Pilgrim Church (Congregational), Pittsfield, Mass. With much of the article the Catholic reader will find himself in agreement, especially with the opening paragraphs in which materialism is shown to be the prevailing evil of the times; for whether found in "economic greed, injustice, and brutality, in social discontent, hypocrisy and beastliness, in intellectual doubt and spiritual indifference," materialism is undoubtedly "the peculiar peril of our time and country" (p. 380).

Then, also, much of what Mr. Archibald says concerning "the two emphatic ideals," the one social. "social justice between employer and employee", the other spiritual, "the authority of the spirit rather than the spirit of authority"—which ideals "the religion of the present" opposes to "the

evil genius of our country"—most of what he reads in this connexion the Catholic reader will applaud.

On the other hand the same Catholic reader must be converted into a most vehement protestant when he meets with a fairly cultured writer in a reputable twentieth-century Theological Review uttering what follows. Asserting that "Protestantism is a protest against the obstructed approach to God", Mr. Archibald cries out: "No worship of graven images and no idolatry of the Mass, no bishop and no priest, no king and no pope, no infallible book, shall stand between man and God" (p. 386). One might infer from this relic of archaic bitterness Mr. Archibald to be a very old man cherishing still the ignorant prejudices of the bygone age of his boyhood. But no, Mr. Archibald, it may be inferred, is a youngish man, having taken his B.D. at Harvard so recently as 1908. The more's the pity!

Speaking of books on mysticism—a subject so much of late in evidence—recalls the fact that a biography of that saintly and long-experienced master of the mystical life, John Ruysbroeck, has recently been published by Thomas Baker, London, under the title of "A Medieval Mystic: A Short Account of the Life and Writings of Blessed John Ruysbroeck, Canon Regular of Groenendael, A. D. 1293-1381", by Dom Vincent Scully, C.R.L. It is a small, neat volume of barely one hundred and forty pages, but it tells interestingly, though briefly, the life story of the great mystic whom Veuillot ventured to compare with Bossuet: "In the order of genius the uncultured Ruysbroeck, as a theologian and consequently as a philosopher, and a poet, is as far above Bossuet as Dante, for instance, is above Boileau." For those who still cherish the antiquated notion that mystical writings like those of Ruysbroeck are meant only for the favored few, the following passage from Surius's Latin translation of his works may be suggestive: "I do not believe," says Surius, "that there is a man who can approach these magnificent and simple pages without great and singular profit. Let none excuse himself from reading this book on the plea of the inaccessible sublimity of Ruysbroeck. The great man has accommodated himself to all, and the most abandoned soul on earth may find again on reading him the path of salvation. Arrows dart from the pages of Ruysbroeck, aimed by no hand of man, but by the hand of God, and deeply they embed themselves in the soul of the reader who is a sinner. Innocent reader, reader of unstained robe, Ruysbroeck is at once most lowly and most sublime. In his description of the *Divine Espousals*, he surpasses admiration,, he surpasses praise; all the commencement, all the progress, all the height, all the transcendent perfection of the spiritual life is there." Ernest Hello, and also more recently Maeterlinck, have made French translations of the *Espousals*, to which they have prefixed characteristic appreciations of the author. Neither of these, however, are entirely reliable. The University of Louvain is at present engaged on a new critical edition of all his writings.

The *École pratique d'Études Bibliques* of the Dominican Fathers at Jerusalem is doing admirable work in furthering Palestinian and Oriental research studies. A volume recently published under the title of *Conférences de Saint-Étienne* (Victor Lecoffre, Paris) indicates the conference work done during the year 1910-1911. A paper by Père Lagrange, "In Search of Biblical Sites", another on "Frankish Sculpture in Palestine" by P. Germer-Durand, "The Capture of Jerusalem by the Arabs" by P. Albei, "The Aryans before Cyrus" by P. Dhorme, and a descriptive study of the lake front of Tiberias by Dom Zephyrin Biever, are among the chief themes discussed by men who are without exception both scholars and writers.

Pierre Téqui (Paris) publishes a third edition of the three volumes of Meditations on the Life of Christ by that singularly privileged soul Ann Catherine

Emmerich. The work is edited by a French Dominican, Joseph Alvare Duley, in the translation made by Charles d'Ebeling. Not only the student of mystical theology, but the Scripture student as well, may learn much from these *Visions*, which cannot but have a Divine basis of suggestion.

W. P. Schilling of New York publishes an instructive essay on *Diaphragmatic Breathing* and the fixed chest position for the benefit of singers and public speakers. Correct breathing, as is well known, contributes largely to the preservation and sometimes to the restoration of health, since the lungs are the avenues to the blood-making laboratory of the human body. The Exercises which Professor Schilling prescribes for this purpose would doubtless prove of benefit to many priests whose office obliges them to the task of efficient public speaking and singing.

The Vision of Master Reginald is the story of one of the uncanonized Dominican Saints whom St. Dominic himself received into his Order and the odor of whose sanctity breathes from many beautiful legends about his love for Our Blessed Lady. There were several members of the same name among the early disciples or companions of St. Dominic, one the confessor of the Saint, and another who comes a little later as a martyr in the African missions; but Blessed Reginald de S. Aegidio, the Canon or Dean of St. Aignan, is the one best known, and his favored intercourse with the holy founder of the Friar Preachers is made the occasion of an attractive picture of Dominican convent life in the thirteenth century by Mr. Capes, the author of *Life and Letters of Father Wilberforce.*

The continually advancing or at least changing position of the various departments of the physical sciences entails upon students who would keep abreast with the movement the necessity of having at hand encyclopedic treasures of the latest discoveries and inventions. General encyclopedias in a few years become antiquated as regards experimental research. Nothing less than annual summaries of the most recent results will answer. Fortunately for those who read German Herder's *Jahrbuch der Naturwissenschaften* comes each year with its record of the most important conquests made during the past year in each of the principal fields of the physical and the biological sciences. To this series, now in its twenty-sixth year, has recently been added the volume for 1910-1911. It contains a mine of information, well-arranged and systematized by specialists whose reputation and long experience may be taken as vouching for the accuracy of their chronicles (St. Louis, Herder).

A notable addition to apologetical literature has recently appeared from the press of Victor Lecoffre, Paris, in the volume of conferences delivered by two eminent professors of theology before the Catholic Faculties of the University of Lyons, MM. Jacquier and Bourchany. As the title and the dual authorship indicate—*La Résurrection de Jésus-Christ* and *Les Miracles Évangeliques*—the book contains two quartets of lectures, four of which are devoted to the Resurrection (the pertinent documents, the fact, the subsequent epiphanies of the risen Saviour, the opposing rationalistic systems) and four to the Gospel miracles (their reality, supernaturalness, and demonstrative value). Needless to say, both series are marked by that critical acumen, logical force, and clarity of style which are becoming more and more the characteristics of recent apologetical work in France.

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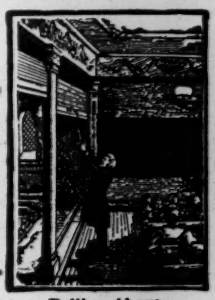

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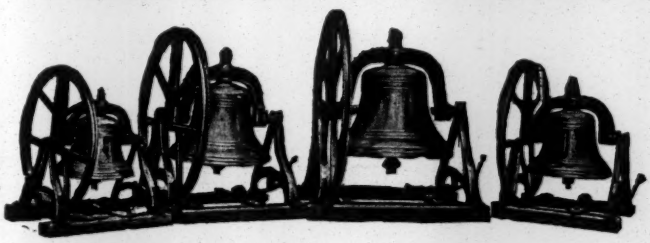

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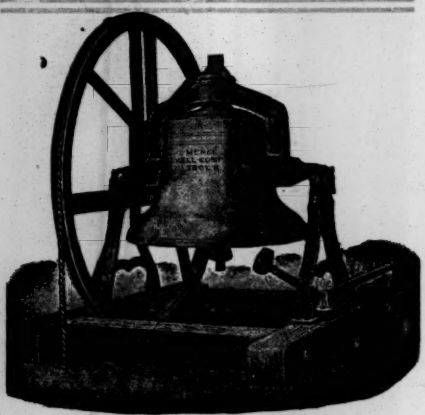

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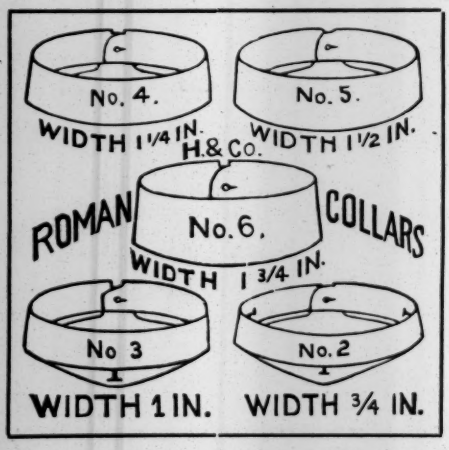

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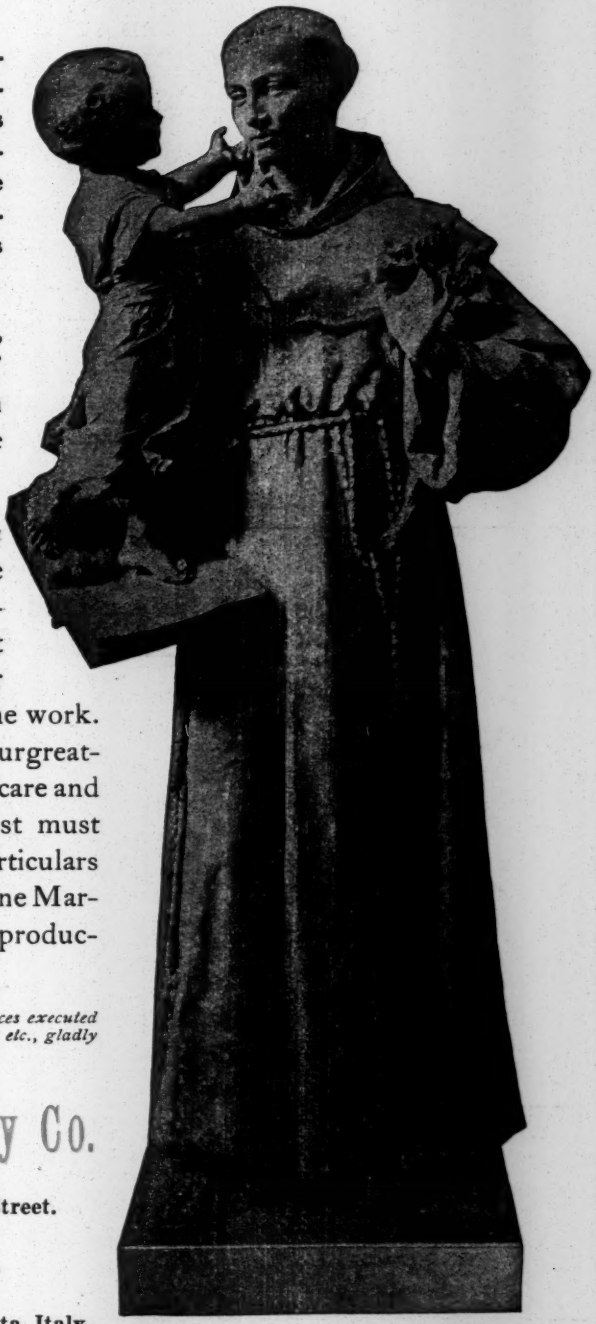

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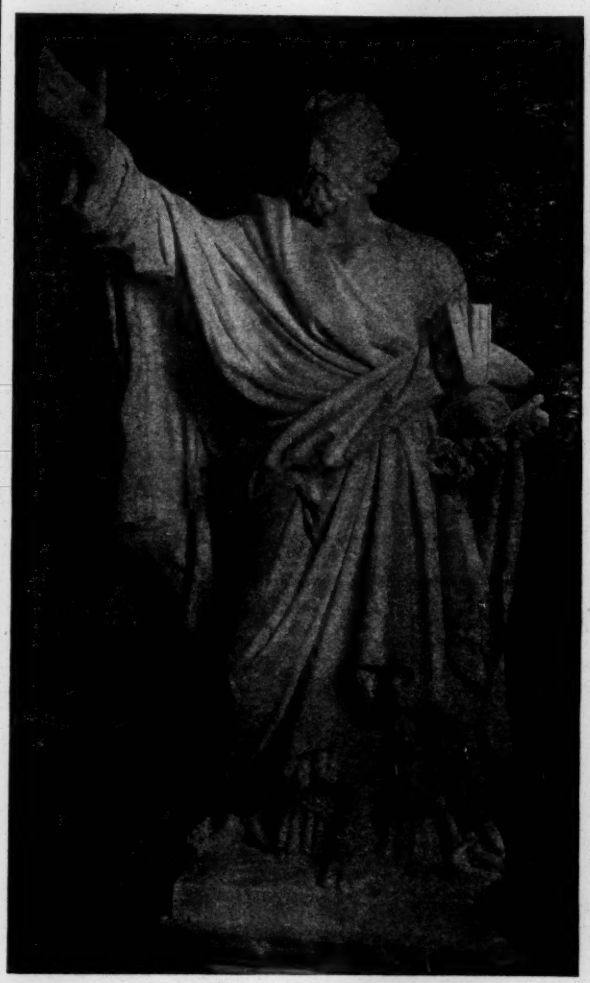

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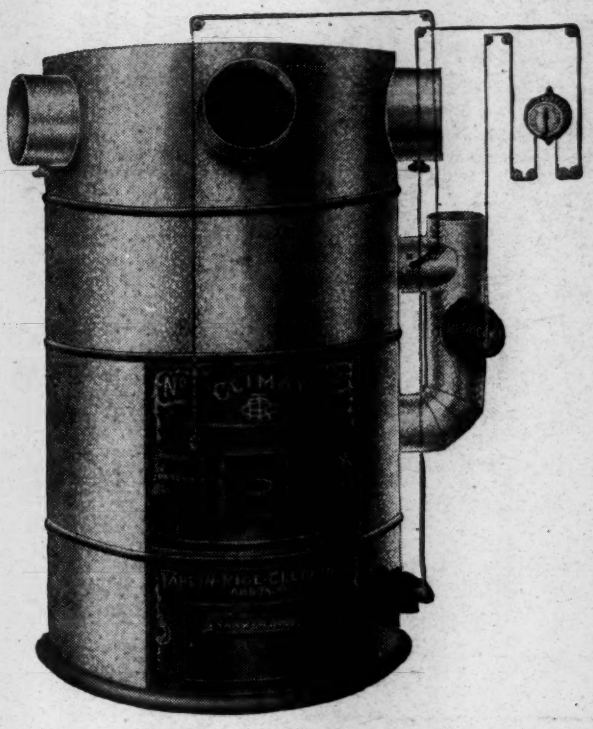

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